



CONCORDIA THEOLOGICAL MONTHLY

Muck Which the Lord Uses

MARCUS WAGNER

The Door No Man Can Shut

E. J. FRIEDRICH

The New English Bible

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Book Review

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Muck Which the Lord Uses

A Graduation Sermon *

John 9:6,7

By MARCUS WAGNER †

In Nomine Jesu

MY CHERISHED FRIENDS, ESPECIALLY
MY DEARLY BELOVED NEW
BROTHERS IN THE MINISTRY:

Surely this hour is a great hour for every one of you. An important chapter in your life closes with this service, and a new chapter, the most important one, is about to be written. For years you have been preparing for the work in the church of Jesus Christ. Now the great time has come when you may enter the vineyard of the Lord as workers and thereby take over the most important office on earth. Certainly it is of vital importance, both for you and the church, that you take this important step in the right spirit.

When a pious man who had done great things in the field of Christian mercy and benevolence was being praised publicly, he interrupted the speaker with the words: "Really now, we are only the muck, the

clay, the mire, the mud, which the Lord uses to help the needy." Evidently he was reminding himself of the words of the text. Certainly he was expressing the basic feeling of the soul which is pleasing to the Lord, which depends on God for blessing, and which must be the rule of life for all true servants of the church. In the few moments granted to me let me endeavor to impress this truth on your heart:

"WE ARE ONLY THE MUCK WHICH
THE LORD USES TO HELP THE NEEDY"

I

I emphasize this first: "We are only the muck." The Savior saw a beggar, born blind, sitting by the wayside, and He had pity on him. Previously He had allowed the hem of His garment, or little loaves and fish, to help the distressed. This time, however, He wanted to use the very lowliest means to prove that with this Helper there was no reliance on the type of material but only on His power alone. The day was hot, and on the street there was a great deal of dust—dust and dirt which was trodden under the feet of the people and which was especially offensive to them because it was the Sabbath and they had on their very best clothes. This dust of the ground was also no different from any other in other places. It was not mingled with gold or shot through with powerful healing minerals. It did not come from especially rich ground, but it was just the plain, ordinary dust and dirt of the highway. This was exactly what our Lord

* EDITORIAL NOTE.—Contrary to the usual policy of this journal, we are publishing two sermons in this issue. They are dedicated particularly to the current graduates of our two seminaries and to those pastors who have grown old in their service to the Lord.

The first sermon, preached for the graduation of the Class of 1927 at Concordia Seminary, St. Louis, was found among the manuscripts of Dr. Marcus Wagner, pastor emeritus of Saint John's Church, Forest Park, Ill., when he died early in 1960. It is presented here, in a translation by one of the members of the Class of 1927, Dr. A. R. Kretzmann, pastor of the Evangelical Lutheran Church of St. Luke, Chicago, Ill., who writes that "with all the rest he was very much inspired by the sermon and its earnest delivery."

wanted to use in this case — the least, the lowliest, the most despised on earth — dust, dirt, muck, and mud!

Will you feel offended if I compare you with this dust of the ground and declare, "We are this muck"? Did not the Creator make our forefather out of the dust of the ground and remind him at the time of the Fall: "Dust thou art, and unto dust shalt thou return"? Did not the Father of the faithful confess before his Lord when he pleaded for the men of Sodom: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). Are we more than Adam and Abraham?

Dust clings to our clothing and is brushed away as something that does not belong there, as uncleanness, dirt. Even there we are like the dust. Or is that a further insult? Does not the prophet plead: "We are all as an unclean thing, and all our righteousnesses are as filthy rags"? (Is. 64:6) Are we better than Isaiah? He who believes himself to be an exception certainly does not know himself and does not believe God, who declares: "Who can bring a clean thing out of an unclean? Not one." (Job 14:4)

We are just like the dust of the ground — this conviction cannot be dodged in the God-pleasing disposition of the true servant of Christ. As you go about your service in this holy office, never forget it. You have studied at schools of higher learning for so many years. Now you must gather them all in, even the unlearned and the sick of mind. Shall that be beneath your dignity, since you are only the muck and the mire of the wayside?

You are God's honorable people and now you should concern yourselves with

sinners, even criminals. Shall this actually cause your pride to be wounded when you know that you are only the muck of the road?

You are young, strong, and in the bloom of life. Now you are supposed to sit down with the aged and the infirm, the distressed and the suffering, with loathsome sicknesses. Shall that be called self-sacrifice when we know that we are only the dirt of the road?

From your environment at home and here, in your beautiful seminary, you have become accustomed to comfortable surroundings. Now in faraway places and in foreign lands you are to suffer privations and even attacks. Is this asking too much when you know that you are only the dirt in the road?

You know that you will be loved and respected and honored by your fellow citizens. Can you allow this to make you conceited, or proud, when you know that you are only the dirt of the road?

God has given you good gifts; on your faithful labors the choicest blessings of God will rest; in congregation and mission fields you will accomplish glorious things. Can you take credit for all this yourself when you know that you are only the muck and the mire of the road?

Many of you, as the years go on, will play major roles in the conference and in Synod. You may even be honored as president, professor, and doctor. Can you draw yourself up proudly and look down on others when you know that you are nothing but the muck and the mire?

Young Jeremiah declares at his call into the prophetic office, "I am unworthy." Young Isaiah declares, "Woe is me! . . . I am a man of unclean lips," and our dis-

tinguished man of God, Luther, wrote in the year of his severest testing, 1527, a deeply moving letter to his friend Justus Jonas, in which he signed himself "Martin Luther, *Christi lutum*" (the Latin word for "mud"). These men of God had the right viewpoint. The Lord could use them in His church. He did great things through them. My dear young brothers, sons of Luther, now that you are leaving your alma mater and going forth into all the world in order to take up your lifework, I can give you no better, no more God-pleasing and blessed slogan than our father Luther's word *Christi lutum* ("the mud of Christ").

II

Let me emphasize, in the second place, "We are only the muck, *which the Lord uses*." Remember, the Lord bowed down to the ground, to the dust of the street. From the spittle of His mouth He lets a little fall into the dust, and then He stirs this spittle into a salve which He lays on the eyes of the blind man. This Jesus did—the everlasting Son of God, the great Lord from heaven, who has all power in heaven and on earth, who with one word raised up the dead and stilled the storm and sea. Yet He deigns to use this humble, lowly muck as a means of performing one of His greatest miracles. This is an amazing condescension; yet I know something even more wonderful: to us, who are only the dust of the ground, Immanuel has come down in love and mercy; He has united Himself with our flesh and blood; He dwelt among us here on earth and worked among us here. Through His Word His Spirit has been poured out over us; through His working in us, we have become a new leaven and have new life and spiritual power. Yes, He has allowed His holy

theology to come into our flesh and blood; and all this only in order to use us as His own means to perform the miracles of grace for the glorification of His holy name. I wish that I could find words to praise this astonishing graciousness of God that you are able now, because of His goodness, to go forth rejoicing, to allow yourselves to be used by the Lord.

You realize that the wonderful days of preparation, with their joys, their companionships and friendships, the instruction of honored professors, are over. But do you say farewell with tear-filled eyes when you know that the best days of life are coming now; when, after your preparation, the Lord will use you as never before to serve Him whom angels long to serve?

Many will have to leave for faraway fields. They do not know whether they will ever see their loved ones again, and this farewell will not be accomplished without tears. But should not, even alongside of the tears, great joy fill our hearts because the Almighty and ever-present Lord is pleased to use us for His work? Should this joy be lessened because the place is far away? Or can you even speak of being disappointed, since the great Lord, to whom heaven and earth belong, wants to use us—and no faithful servant of His has ever suffered want?

You certainly cannot expect that you will be received everywhere with open arms or that you will be welcome with music and song, or heralded as heroes. You must certainly know by now that many will scoff and some will despise you and say, "What does this fellow want to tell us?" Should this discourage you, that the Almighty Himself wants to use you, who has promised to be with us always, even

unto the end of the world, and leads and guides the children of men?

Now that you have your diploma, the evidence of your maturity, in your hand, you may even get the notion that you lack nothing to be fully equipped and efficient in your ministry. But later on, in your difficulties and frustrations, with the apparent fruitlessness of your labors, it may even strike you that you are completely unprepared and unworthy. Should you then fulfill Satan's wish and give up your ministry when you know that you are means in the hands of our wonderful Lord, who can work miracles with mud and can make something out of nothing?

Here, in your advanced school, you were under the care of strict teachers. You had to attend classes, learn, prepare, take tests. This will all be changed; you will be left strictly on your own.

Will you be able to be lazy and indifferent; will you not have to be busy, faithful, fiery, since the heavenly Lord uses you, who will soon come with His recompense and give to everyone according to his works? God's servant Moses would rather suffer with the people of God than rejoice in the palaces of Pharaoh. The great martyr apostle Paul cries out in astonishment about his own unworthiness, "He appeared last of all to me, the least of the apostles."

The outstanding, humble, fiery, tireless, young director of our practical seminary who went home to his eternal rest at 39 in 1849, had pasted on his desk the passage from Gal. 1:8: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed!" Accursed, why? Because God's beloved Son, His only Child, my Lord Jesus, re-

deemed me with bitter suffering and death, with His holy precious blood. Such preachers of Jesus Christ were men after the heart of God. Such examples of faith and labor and faithfulness take to heart and imitate. That's the way it is according to the will of God. Remember always: "We are only the dust of the ground which the Lord uses!"

III

In the third place let me emphasize: "We are only the muck, or the mire, which the Lord uses to help the needy." What a hardship it is to be born blind, to sit in wind and weather by the wayside begging, at the mercy of the passers-by. And that, day by day, year in and year out, hopelessly beyond medical care, because you were born blind. It was small wonder that the disciples, seeing such misery, thought of the stern judgment of God.

But this wretched man the Lord helped. And to bring such marvelous help out of such abject misery—to bring the gift of such good fortune—the Lord used the dust of the ground, made into mud, and laid it on the eyes of the blind man to be washed off in the pool of Siloam. Keep in mind what we have to do in our ministry, for which you have prepared for so long and are now ready. The wretched and the needy must be helped—those poor people whose wretchedness is so much greater than the misery of the poor blind beggar, even as eternity is longer than time; those wretched ones who, just as the blind man did sit in darkness and in the shadow of death, know nothing of God and heaven; who like those born blind and completely poor and useless cannot help themselves; who are exposed to the terrible tempests of the judgment of God; who if nothing is done in time will be cast into outer dark-

ness where there is weeping and wailing and gnashing of teeth.

"The Son of man is come to seek and to save that which was lost." They should all be brought to the eternal light, all be filled up with peace and joy, all recognize their Lord and Savior, all come to see their everlasting, blessed Lord, all come to rejoice eternally. And for that, to bring such splendid help. He wants to use you, the muck and the mire; use you to make seeing people out of the blind, to make rich men out of beggars, to make sinners righteous, to make the dead alive, to make the miserable blessed, to make the sorrowful rejoice. Therefore the command comes to you: "Preach the Gospel to every creature." Should we not be moved to new wonders constantly — to lift up our heads and to go rejoicing on our way? God used Joseph to feed the hungry, David to free Israel, the angel to lead Lot and his family out of Sodom — those were great things. But think how much greater it is that He wants to use you to lead the immortal souls of men out of darkness into His marvelous light. Many of your schoolmates will become prominent businessmen and rich manufacturers. Do not envy them. What is that compared with the thought that you are winning precious souls, bought with the blood of Christ, for eternity?

Many of your own age group will soon be college and university professors who are leading studious youth in the arts and sciences. Do not look at them askance as though you were wasting your life as a simple missionary, teaching poor heathen children, because over against the overwhelming heavenly knowledge of Jesus Christ all other wisdom is only a heavy yoke and worthless encumbrance.

Seen in the light of eternity, that which the Lord does through you for the needy is rated higher than all the achievements of the great, the famous, and the celebrated of this world, even as the heaven is higher than the earth, and this is no exaggeration!

There will, undoubtedly, be days in which your entire endeavor to help the needy will leave you frustrated and worn out, because everything seems to be in vain; when you will want to cast everything aside with the sigh "It is enough, O Lord!" Will you remember in that hour how eternity will reveal what you cannot see now? For example, how you showed some lost soul the right way; how you held back the despairing from death; how you sowed the little seed that brought the good fruit; how you lifted up the weary soul. "And the righteous shall shine as the stars forever and ever."

The angels in heaven rejoice over one sinner that repenteth! "Here am I, send me, send me," cried Isaiah when he recognized that there was need in the work of the faithful. "I want most of all," stammered a dying missionary after 40 years of faithful work — "I would like very much —" he could not finish the sentence, finally he summoned up all his last strength and said, "I want very much that all souls might be saved," and so he died. Even on his deathbed the old fire of love for the needy glowed in his heart and soul. Oh, that this fire might burn in you, in bright flames now, and never die down until your last day! In order to help with this I have called to you and tell you now once more: "We are only the muck and the mire, the dust of the earth, whom the Lord uses to help the needy." Amen.

Soli Deo Gloria!

The Door No Man Can Shut*

Rev. 3:7,8

By E. J. FRIEDRICH

WE have come this morning to honor three eminent servants of the Word for their many years of faithful service in the kingdom of God. Being partakers of their joy, we unite with them in thanking God for the manifold blessings which He has for so many years bestowed upon them and upon their ministries. We also take pleasure in commending them for their faithfulness, congratulating them upon their achievements, and thanking God for the enduring benedictions which have come to our church through their dedicated services. And so the keynote of our celebration is joy—the hallowed spiritual joy which finds its highest expression in praise and thanksgiving to God.

And yet, if we could look down deep into the souls of the men whom we are honoring, we should, I am sure, discover that their joy and perhaps also their gratitude are somewhat tempered by an undertone of sadness. This is altogether natural. After all, an important chapter in their lives is now being brought to a close. Before the day is over, another door will have been shut after them—shut never to be opened again. And somehow there is always something disconcerting and depressing in the sound of shutting doors—a cold, hard note of uncompromising finality. We who have come down through

the years in the service of the church are gradually becoming accustomed to this sound, for we have heard it many times before. But for some time we have been hearing a new sound of shutting doors. Doors are beginning to shut ahead of us—doors of opportunity and service which we should like to enter but which are being shut against us because we are too old. People say that our future lies in the past and that we have nothing to look forward to but the doleful experience of having one door after another shut in our faces. But what these people say is wrong, altogether wrong, for there still remains one open door for us, the door no man can shut. And with this great door wide open for us to enter, we can press onward with glad anticipation, for we still have a future, a future with wonderful opportunities.

This comforting truth is brought to our attention through the exalted Christ's announcement to the church at Philadelphia—

"BEHOLD, I HAVE SET BEFORE THEE
AN OPEN DOOR, AND NO MAN
CAN SHUT IT"

Without any further reference to the church at Philadelphia or to Christian people in general, I should like to apply this word of Christ to my esteemed friends of more than half a century.

I

The exalted Christ says, "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength and hast kept My Word and hast not denied My name." This makes it very

* A sermon delivered by the former professor of homiletics of Concordia Seminary, Saint Louis, Mo., on Nov. 4, 1960, in a chapel service celebrating the 40th anniversary of Dr. John Theodore Mueller as professor at Concordia Seminary and the 50th anniversaries of the ordination of Dr. Alfred M. Rehwinkel and Dr. Frederic Niedner.

clear that the open door which no man can shut is the Lord's gracious reward here on earth for a steadfast faith and faithful service in His kingdom.

The men whom we are honoring today are known throughout our church and far beyond her boundaries as sound theologians, fearless confessors of the truth, hard and aggressive workers in the Kingdom, and faithful servants of Christ. Of course, they are far from perfect. They too are handicapped by spiritual idiosyncrasies, defects in character, infirmities of the will, and the downward tug of the old Adam. They too have made many mistakes and committed many sins. Nevertheless, Christ's remarkable commendation in our text belongs also to them, for by the blood of atonement all their sins have been washed away, and all their weaknesses and shortcomings have been buried forever under the unsullied and perfect righteousness of Christ. Therefore Christ says to them as He said to the Philadelphians 19 centuries ago, "I know thy works . . . for thou hast a little strength and hast kept My Word and hast not denied My name."

My reverend brethren, little did you know what lay ahead of you when you as teen-agers dedicated your lives to the ministry of the Gospel, but you took this step gladly because you loved your Savior. He had richly endowed you for this blessed work, but in comparison with the tremendous power and vast resources of the enemies of the Cross, you certainly had but "little strength." Notwithstanding, you have with the help of God worked hard and long and very successfully in strategic positions in His kingdom, always standing up boldly for what is right, and that not only face to face with the hostile world but

again and again under the blistering censure of your own brethren, the very men who should have supported you. In an age in which it is not at all popular to be orthodox, you have remained loyal to the Holy Scriptures, cheerfully subjecting your thinking and your judgments to the inspired Word. Above all, you still love your Savior after these many years and continue boldly and joyfully to confess His holy name, and that not only by the spoken word but through the printed page as well. Truly, "This is the Lord's doing; it is marvelous in our eyes." And yet He graciously commands you for it.

God's commendations, however, are always accompanied by extraordinary bestowals of divine favors. Contrary to popular opinion, steadfastness in the faith and faithful service in the Kingdom are never without their temporal rewards.

But what reward has Christ given you? Listen!

II

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works. Behold, I have set before thee an open door, and no man can shut it."

The open door no man can shut is a symbol of the future with which the exalted Christ rewards His faithful servants in the course of their earthly life. The open door also reflects the spirit of the Apocalypse. This magnificent vision is anchored securely in the eternities before the foundations of the earth were laid. It draws life and strength from the Manger, the Cross, the Empty Tomb. It comes to grips with the problems of the church and the world. But all the while it thrusts out

boldly, almost defiantly, into the future, even into the eternities which lie beyond the realms of time. Thus it is a blueprint of theology at its best. Also an outline of the theologian's philosophy of life and his program for action. Faithful veterans of the Cross may have eyes dimmed by the dust and smoke of battle, and their aging knees may be weary from long marches down through the years, but like the aged John they look into the future with apocalyptic vision and stride bravely and expectantly through the open door no man can shut.

The door no man can shut is the open door to a healthier and more pronounced spiritual growth, the cultivation of which most of us so sadly neglected during our years of active service. Year after year we were so occupied with the spiritual welfare of others, or at least thought we were, that we lost sight of our own desperate spiritual needs and often failed to provide adequately for our own souls. Having been relieved of our pastoral and professorial responsibilities, we have now been given plenty of time to meditate without interference upon His Word and to strengthen and deepen our spiritual lives. In other words, He is giving us another opportunity to become more like Him before we meet Him face to face.

The door no man can shut is the open door to theological maturity, a goal which most of us set for ourselves years ago, but which few have fully reached. Liberated from rigid schedules and professional pressures, we veterans now have a wonderful opportunity to penetrate deeper into the profound mysteries of theology and to develop keener insights and sounder theological judgments by actually fusing together

into one spiritual entity the substance of our theology and our faith in Christ.

The door no man can shut is the open door to opportunities for new and mature types of Christian service. In the kingdom of God on earth there are no "emeriti," no superannuated pastors and professors, no retired workers. Our commission does not expire with our 70th birthday or our golden anniversary, but continues as long as we have life and breath and a sound mind. No matter how old we may get, there will always be opportunities for us to serve God and our fellow men — either by the spoken or the written word, or by the kindly deed, or by the impact of a noble character and a truly godly life.

The door no man can shut is the open door to a closer fellowship with God, that blessed communion with our Father in heaven which is the goal of all Christian aspiration and the fountainhead of God's choicest benedictions upon His faithful servants.

This then is the message of the open door no man can shut, a message of particular significance for you, my esteemed colleagues whose anniversaries we are celebrating today. Our future does not lie in the past, but stretches out before us with challenging incentives toward a more sincere consecration, a richer spiritual growth, genuine theological maturity, generous works of Christian love, and a closer fellowship with God. Doors may be shutting all around us, but this door will be kept open. The years which still lie ahead of us may indeed be few in number, but He who has redeemed us with His own blood does not want them to be dreary, empty, unproductive, wasted years — a wretched anticlimax to what has gone before. On the

contrary, He wants to help us make them years of new adventures—rich, beautiful, productive, a source of heavenly benedictions for ourselves and many others, a happy culmination of a long and faithful life through service. Therefore He says to you and to me, "Behold, I have set be-

fore thee an open door, and no man can shut it."

And at last, in the supreme moment of our lives, when His own tender hand quietly closes also this open door behind us, He will open another door for us to enter—the last one—and the best.

PAULINE ALLUSIONS TO THE SAYINGS OF JESUS

The *Catholic Biblical Quarterly* (January 1961), under this heading, subjects the problem of Paul's allusions to sayings of Jesus to a critical but constructive scrutiny, examining not only specific allusions to some *logion* of Jesus but also entire doctrinal parallels to *logia* of our Lord, finding a rewarding field especially in the apostle's allusions to Christ's parables. The conclusion the writer reaches is both interesting and, as we believe, sound. He says:

These are some of the allusions found in the Pauline epistles to the sayings of Jesus which we possess in our written Gospels. While admittedly some are less clear and convincing than others, still they occur in sufficient numbers to warrant the conclusion that Paul was familiar with the materials preserved in the oral evangelical tradition and that, moreover, he must have made use of these illustrations and metaphors (even perhaps of the parables) in his own preaching and teaching. To appreciate the value of such allusions as we find, however brief, it must be remembered that they are not references in the literary sense and that, moreover, they have been incorporated by Paul into the exposition of themes which differ markedly in scope and in vocabulary from the type of literature to which our Gospels, especially the Synoptic Gospels, belong.

The fact that Paul preached the Gospel of Jesus Christ is clear from many passages in which he emphatically states this fact, such as 1 Cor. 2:1 ff.; 15:1 ff.; Gal. 1:11 ff.; and others. The Galatian passage interests us especially, since there he tells us that he received his Gospel not from men but by the revelation of Jesus Christ. The tradition therefore that Luke's Gospel is essentially that of Paul, with, of course, many supplementations secured by special research (Luke 1:1-4), is well founded. The matter is of special interest to us because of the "yet not I, but the Lord" passage (1 Cor. 7:10) and again because of the "I, not the Lord" passage (1 Cor. 7:12). These passages do not declare that some parts of the Pauline epistles are divinely inspired while others are not, but 1 Cor. 7:10 obviously declares that for the command in v. 10 Paul had a *logion* of the Lord, namely, that recorded in Matt. 19:6, 9, while for his command in v. 12, which treats of mixed marriages, namely, marital unions of a Christian and a heathen, he had no *logion* of Jesus, who never had occasion to instruct his hearers regarding mixed marriages, because He, with rare exceptions, addressed only Jews, who were bound to the Mosaic law. I believe that the article in the CBQ deserves careful study.

JOHN THEODORE MUELLER

The New English Bible

By FREDERICK W. DANKER

THE appearance of *The New English Bible: New Testament* (NEB)¹ may mark one of the most significant English religious publications since the Holy Scriptures first went to press. This work is not a retouching of old masters but wears with proud distinction and integrity the title *new*. Because it communicates in timely idiom and yet with timeless phrase it merits classification with the choicest products of *English* literary art. The lavish scholarly resources that entered into its production are unparalleled in history. To enter into critical judgment with a work of such magnitude is no mean task. The best that we can hope to do is communicate something of the genius of this notable publication, to express appreciation, and to pinpoint areas for further consideration.

Since there is nothing quite like this publication in the history of the translation of the Sacred Scriptures into English, we are at a loss to find something to which we can "liken it." Any previous translation or revision will seem less brilliant by comparison. Yet some kind of comparative analysis is necessary to convey even a small appreciation of the critical excellencies and deficiencies of this new venture. Since the Revised Standard Version (RSV) will be the nearest competitor of this translation we shall in the course of this study make frequent reference to that version.² The reader must keep in mind, however, that

the committee responsible for RSV was carrying out instructions to retain as much as possible of the flavor of the King James Version and its descendants and did not enjoy the same freedom that the translators of NEB display. Certain excellencies therefore of the latter translation must be recognized without disparagement to those responsible for RSV. Ultimately it is the reading public who will decide which version is to be preferred for either private or public use. To help provide a portion of the data for the forming of sound judgment is the burden of this study.

IDIOMATIC ENGLISH

The first test of a work which claims to be a new translation is whether it communicates in contemporary terms without erasing to the point of illegibility the historical gap. Felicitous expressions meet one everywhere in astounding prodigality. There is the rasp of desert sand in words like these, "No bullying; no blackmail; make do with your pay!" Luke 3:14. That captures the man who dared to take the path to greatness through the obscure way. The social game of petty character sniping comes to a halt at words like these:

Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? How can you say to your brother, "My dear brother, let me take the speck out of your

¹ The author is grateful to the publishers of the St. Louis *Globe-Democrat* for permission to incorporate material published under his name, March 19, 1961, p. 4 F.

² Unless otherwise specified, reference is made to the edition of the complete Bible pub-

lished in 1952. For a critique of this version see my *Multipurpose Tools for Bible Study* (St. Louis, 1960), pp. 180—184. The "Reference Edition with Concise Concordance" (New York, 1959) introduced significant alterations and corrections and is referred to in the footnotes as RSV³.

eye," when you are blind to the plank in your own? You hypocrite! First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's.

RSV landlubbers caught none of the spray in Matt. 14:24. It takes a seafaring people to picture the disciples "battling with a head-wind and a rough sea." Another meteorological phenomenon is neatly documented in Luke 12:55, "And when the wind is from the south, you say, 'There will be a heat-wave; and there is.' Of the cowering Pharisees it is said parenthetically that "(Their aim was to frame a charge against Him.)" Contrast this with RSV's less virile "so that they might accuse Him" (Matt. 12:10). Once Paul proudly trotted out the family album and held up his coat of arms, only to casually cancel out the glittering lineage of "a Hebrew born and bred" (Phil. 3:5), with the line "But all such assets I have written off because of Christ" (Phil. 3:7). To underscore his meaning he counts it "so much garbage" (Phil. 3:8). RSV perfumed the stench with a squeamish "I . . . count them as refuse." In Matt. 18:24 NEB spares us the use of a monetary slide rule; the unforgiving rascal's debt, we are told, "ran into millions." And in Phil. 2:20 Paul characterizes Timothy, "There is no one else who sees things as I do." These are but a few examples picked at random. Every page sparkles with the brilliance of idiomatic clarity. But does the translation purchase such gems of facile and contemporaneous expression at the expense of integrity and accuracy?

JOTS AND TITLES

The scholars responsible for this translation profess that they have endeavored to

avoid slipshod work. The results bear out the validity of their claim. In meticulous attention to the text NEB outshines RSV. Matt. 15:27 sets a tricky trap for the unwary interpreter. NEB does not fall into it. Several versions, including Moffatt, Phillips, and RSV (1952 and 1959) read "master's table." NEB renders, "yet the dogs eat the scraps that fall from their masters' table." The position of the apostrophe makes all the difference. NEB correctly observes that the point of the woman's reply is this: These little children are kind masters; they feed their dogs; just treat me as these little masters treat their canine friends.

LEXICOGRAPHY

In John 7:8 RSV overlooks the force of *ταῦτην*,³ NEB correctly renders, "I am not going up to *this* festival." On the other hand, in Matt. 21:5, we find RSV more accurately reflecting Matthew's understanding of the prophecy from Zechariah. NEB fails to translate the second significant *καὶ*.

The precision of Paul's references to homosexual perversions in 1 Cor. 6:9 is not maintained by NEB's paraphrase "homosexual perversion," although this rendering is more accurate than RSV's paraphrase "homosexuals." It is the perverted act that Paul decries, not a physical or psychological condition. On the other hand, the original specifies males, specifically "catamites" and "sodomites," to which RSV makes allusion in a marginal note, "Two Greek words are rendered by this expression." NEB contains no note on the passage.

The phrase "vessels which were objects of retribution due for destruction" (NEB,

³ Corrected in RSV³.

Rom. 9:22) stresses the historical perspective suggested by the context more than RSV's "made for destruction." "I have not come to invite virtuous people, but to call sinners to repentance" (Luke 5:32) expresses precisely the point made in Luke's Gospel. Jesus recognizes valid legal attainments, but He wants Israel's religious elite to share the experience of God's love.

NEB manages to combine idiomatic grace with literal conversion of the metaphor in Jude 4, rendering, "the very men whom *Scripture* long ago *marked* down." Contrast this with RSV's "some who long ago were designated."

"Enforced justice" (RSV, Heb. 11:33) expresses an ambiguity not found in the original. NEB's "established justice" fits philological requirements. Similarly in Heb. 12:17 NEB exactly expresses Esau's tragic circumstance, "he found no way open for second thoughts." RSV ("found no chance to repent") prompts a sympathetic tear for Esau but suggests to the heedless reader a misrepresentation of the writer's thought.

NEB handles well the phrase πούτην πίστιν ἡθέτησαν, (1 Tim. 5:12), condemned "for breaking their *troth* with Him." RSV renders "first pledge."

RSV claims to be able to classify with some precision Jonah's marvellous aquatic hotel, but NEB, as does the original, leaves the zoological slot undetermined and advisedly renders "sea monster" (Matt. 12:40). RSV's "weeds" (Matt. 13:25) might also be pulled out in favor of the more accurate "darnel" of NEB. What is the force of ἀτό in Heb. 13:24? NEB preserves what is now an ambiguity with the happy rendering, "Greetings to you from our Italian friends." RSV more confidently

"Those who come from Italy send you greetings."

Luke's entire prolog reads more fluently and precisely in NEB than in RSV. NEB's rendering "as one who has gone over the whole course of events in detail" (1:3) is preferable philologically as well as stylistically to RSV's "having followed all things closely for some time past." (See J. M. Creed, *The Gospel According to St. Luke* [New York, 1953], ad loc., on the passage.)

There appears in James 2:4 a refractory διεκρίθητε. The British render, "do you not see that you are *inconsistent* and judge by false standards?" RSV offers the nondescript, "have you not made distinctions among yourselves . . . ?"

John 1:5 with its use of the word καταλαμβάνω drives translators to despair. RSV rendered, "the darkness has not *overcome it*" (i.e., the Light). NEB interprets, "has never *quenched* it." Neither version alerts the reader to the ambivalence, involving the thought both of hostility and mental apprehension. A problem passage like this (and it is but one of many) should of course remind the student that no translation, not even such masterful works as RSV and NEB, can relieve him of the necessity of learning Greek and maintaining its mastery. (For a similar problem see John 3:36, ἀτεθέω.)

SYNONYMS

The translators responsible for both RSV and NEB wisely refrained from attempting to render uniformly a Greek word with a single English equivalent. In this respect they emulated their predecessors responsible for the KJV who, in guileless accents of destiny, defended their use of synonyms on the ground that if they dealt unequally with a number of good

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English words some of them might be banished forever. They are equally aware that synonyms in one language may be adequately expressed by a single word in another language. However, on some passages there may be legitimate debate, and it is the translator's obligation to provide his reader with the data, as long as he does not thereby obscure his author's intent. NEB encourages confidence in the reader by distinguishing carefully the two verbs, *ζητούσσω* and *εὐαγγελίζω* in 1 Peter 3:19 and 4:6 respectively. Jesus "made his *proclamation* to the imprisoned spirits" (3:19), and the Gospel was "*preached* to those who are dead" (4:6). RSV closes the debate by rendering both terms with "preach." Similarly in Luke 1:42 and 45 NEB reveals that two different Greek words are used. RSV renders both with "blessed."

TAKE YOUR CHOICE

In many cases a word may be understood differently in the same passage. Thus NEB (like RSV) reads "elemental spirits of the universe" in Gal. 4:3 (see also v. 9; Col. 2:8, 20) with the note "*Or*, the elements of the natural world, *or* elementary ideas belonging to this world." Again, in 1 Cor. 7:36 an alternative "virgin daughter" is noted in the margin. RSV also noted alternative renderings in passages containing ambiguities of this nature, but neither version follows a consistent pattern. Thus for the two passages just mentioned RSV includes no marginal notes. On the other hand the American version offers more data than NEB in a section like 1 Cor. 1—6 (see especially 4:17 and 5:11).

GRAMMATICAL PROBLEMS

The translator's precision will betray itself especially in the handling of a highly

inflected language. Although the Koine of the New Testament does not display the fine classical distinctions, yet tenses and voices are not used indiscriminately. Certainly RSV's grammatical sensitivity falters in the rendering, "all were baptized into Moses" (1 Cor. 10:2). The form is middle and the British reproduce it faithfully, "they all received baptism." Precision is important here because Paul's point is that the Israelites accepted Moses' leadership by getting themselves baptized, as it were, in the crossing of the Red Sea. NEB preserves an active voice in Eph. 5:27. RSV reads, "that the church might be presented before Him."⁴ NEB drops the words *μηδὲν διαχωρίαν* Acts 11:12, into the margin but offers a more accurate translation ("making no distinctions") than RSV, which treated the active as a middle, "without hesitation."⁵

RSV's rendering of Mark 9:38 would suggest that the disciples were proud of the fact that they had successfully restrained a nonunion exorcist, "we forbade him." NEB captures the true situation described in the imperfect *ἐκωλύομεν*, "we tried to stop him." The Gadarenes "took to their heels," says NEB (Matt. 8:33), translating the aorist *ἔφυγον*; RSV: "The herdsmen fled." In Matt. 21:38 the rebel tenants exclaim in RSV, "This is the heir; come, let us kill him and *have* his inheritance." NEB again displays a superior grammatical awareness of the aorist *σκότωμεν*, "Let us kill him, and *get* his inheritance." Mark 1:36 reads in RSV, "And Simon and those who were with him *followed* Him." NEB notes the aorist, "But Simon and his companions *searched* Him *out*." That is translating!

⁴ Corrected in RSV³.

⁵ Corrected in RSV³.

Unlike RSV, NEB displays awareness of the perfect tense in John 11:27 and renders "I now believe." And in John 20:31 the present tense of *πιστεύω* is caught up in the wording, "Those here written have been recorded in order that you may hold the faith." Only occasionally does NEB miss the force of a verb, as in Mark 1:12, where RSV is to be preferred.

Inflected pronouns are occasionally too supple for a precise translation into a language of meager inflections. RSV is content with a note alerting to the change of *you* from plural to singular in the original of Luke 22:31,32. NEB lives up to its claim not to be slipshod and deftly renders, "Simon, Simon, take heed: Satan has been given leave to sift all of you like wheat; but for you I have prayed that your faith may not fail." That is quality work. Nor is this an isolated occurrence. A parallel phenomenon occurs in John 1:50, 51. Here RSV does not even bother with a marginal note. NEB again comes through with a clear reproduction of pronominal distinctions in the original.

SEMITISM

RSV was apparently embarrassed by the Semitism in Heb. 6:14. The NEB has naturalized this alien tautology, "I vow that I will bless you abundantly and multiply your descendants." With similar grace NEB renders a pleonasm in Col. 2:1 with the phrase, "the Laodiceans and all who have never set eyes on me."

SYNTAX

Syntactical relations often require an especially sensitive comprehension, bred by long acquaintance with the language. Several logical interpretations may be offered for a series of words, but only one,

except when we are dealing with a slipshod writer, can ordinarily be correct.

John 20:19 and 20 contains a sample of the kind of see-saw material that can plague the interpreter. In this case NEB has unmistakably sensed the intimate connection between the peace announced by Jesus and the price our Lord paid for it. "Peace be with you!" He said, and then showed them His hands and His side." RSV partially breaks the link.

Does ὁ ὄν in Rom. 9:5 go with θεός, which follows, or with ὁ Χριστός, which precedes? To charge either RSV or NEB with willful refusal to support the doctrine of the deity of Jesus Christ because they both interpret the latter half of the verse as an independent doxology would be indicative not only of uncharitable judgment but also of profound ignorance of the entire subject of Pauline theology, not to speak of such passages as Titus 2:13 and 2 Peter 1:1, where the deity of Jesus Christ is strongly affirmed in contrast with the interpretation of the King James Version. Both versions include the minority reports of their committees, so that the reader has access to the data on essential points like this.

In some cases the Greekless reader can only recognize the existence of a syntactical problem by comparing the two versions. Thus RSV reads, "When we cry 'Abba! Father!' it is the Spirit Himself bearing witness with our spirit that we are children of God" (Rom. 8:15, 16). NEB reads, "The Spirit you have received is . . . a Spirit that makes us sons, enabling us to cry 'Abba! Father!' In that cry the Spirit of God joins with our spirit in testifying that we are God's children." In either case the meaning is clear, and it may be that Paul knew what he wanted to say, but on

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reading it over also recognized the ambiguity. But he might have said to himself, "Either way. To have the Spirit is to be a son. To be a son means to cry *Abba!* Father!" Neither version includes a marginal note on the passage.

As a further reminder to the preacher that he cannot dispense with his Greek New Testament we call attention to NEB's and RSV's rendering of Acts 9:17. The original contains a bit of delicate syntax. Ananias does not simply say, "The Lord Jesus, who appeared to you on your way here, has sent me to you." Ananias lights a slow fuse. "Saul," he says, "the Lord has sent me here; (I mean) Jesus who appeared to you on your way here." It is easy for us to call Jesus Lord, but at this point Saul of Tarsus was still in theological preschool.

Occasionally NEB and RSV simply transmit the syntactical ambiguity of the text. We will probably never know what the subject of *ἐποίησαν* in John 12:16 really is. Is it the crowds or the disciples? The two versions cut the knot with a passive construction.

PARAPHRASE OR LITERAL TRANSLATION

In their introductory remarks the translators of NEB frankly acknowledge that they do not hesitate to resort to paraphrase when the intent of the original can be expressed adequately in no other way. They will be criticized for this by those who forget that KJV and RSV frequently do the same things. A notable instance of paraphrase in RSV is 1 Cor. 16:12, where God is made responsible for Apollos' failure to visit Corinth. The word *θεός* does not occur in the text. NEB makes Apollos responsible for the decision, with a marginal note acknowledging the alternative

adopted by RSV. The margin in RSV notes the paraphrase which NEB adopts in the text.

In Heb. 2:8 RSV utilizes interpretive paraphrase "in subjection to *man*."⁶ This rendering brings out the point made by the author of Hebrews that the words of Ps. 8:5-7 LXX cannot really be understood apart from Jesus Christ. The psalm says all things have been subjected to man, but this is not really true, says the writer of Hebrews, if ordinary men only are kept in mind (Heb. 2:8). But there is a man to whom these words do apply, *Jesus*, who was made a little lower than angels, but now has all things under His control. NEB is more literal but not so helpful to the reader as on other occasions.

To avoid concatenations tedious to western ears, in place of RSV's literal "And he preached, saying," NEB renders, "His proclamation ran. . ." (Mark 1:7)

The causal connection between forgiveness and love's response is securely caught in the story of the grateful sinner, "her great love proves that her many sins have been forgiven" (NEB, Luke 7:47. RSV not so clearly).

1 Tim. 3:2 is a passage that not only tests the skill of the private interpreter but the integrity of a committee dedicated to an honest reproduction of the text. Once again the British toss it off with aplomb. Not only is the historical evolution of ecclesiastical offices recognized ("Our leader, therefore, or bishop," begins the verse) but the delicate matter of the "bishop's" marital conduct is tactfully disposed of in the phrase, "faithful to his one wife." Polygamy is hardly condemned here by the writer, otherwise polyandry must be

⁶ RSV³ reads "in subjection to him."

inferred in 5:9. "Married only once" (RSV, with a note to the effect that the Greek reads "the husband of one wife") is not an impossible rendering, but the context emphasizes present attitudes and skills.⁷ Yet these minority reports are there in NEB's margin.

NEB sounds the explicit eschatological note in Matt. 5:6 with the words "How blest are those who hunger and thirst to see right prevail." It is the Messianic hope for deliverance, the end-time display of God's "righteousness" or "deliverance," prophesied by Isaiah (46:13 LXX), which is described here. God's people need not wait any longer. In the person of Jesus "they shall be satisfied."

Did John the Baptist appear "dressed in silks and satins?" asks Jesus (NEB, Luke 7:25). Contrast this with RSV's moth-balled "raiment." What was the ship "Twin Brothers" (RSV, Acts 28:11)? NEB tells us, "the *Castor and Pollux*." And who will fail to feel the bite of "tooth and nail" in Gal. 5:15?

Readers with a background in the Old Testament will readily associate God with the "wrath" mentioned in Rom. 12:19, but for him who reads on the run NEB thoughtfully amplifies, "leave a place for divine retribution."

Contrast NEB's pungent expansion of κατατομή in Phil. 3:2, "Beware of those who insist on mutilation — 'circumcision' I will not call it," with RSV's pedestrian paraphrase "look out for those who mutilate the flesh." Paul is blunt, too blunt sometimes for modern ears. It is a display of the loftiest art to communicate his sense

⁷ RSV⁸ reads "husband of one wife," 1 Tim. 3:2, 12; Titus 1:6, "wife of one husband," 1 Tim. 5:9.

without offense — NEB succeeds. And who can fail to understand Paul when he says in the same letter, "I have been very thoroughly initiated into the human lot with all its ups and downs" (NEB, Phil. 4:12).

The grumbling of disappointment is expressed in no uncertain terms in John 6:60, "This is more than we can stomach! Why listen to such words?" (NEB). Contrast this with RSV's "This is a hard saying; who can listen to it?" More literal indeed, but will the rank and file digest it?

In Rom. 2:28, 29 RSV added the word "real" or "true" several times. NEB follows this lead and expresses with an additional word what the Greek can express by word position. The original, one might say, is being "fortified" to protect the text against loss of meaning in translation. Luther did this in his notable, to some notorious, rendering of Rom. 3:28.

"Friend, do what you are here to do" is NEB's paraphrase of a difficult ellipse in Matt. 26:50. One can scarcely imagine a more precise rendering to contrast Jesus' regal bearing and Judas' cheap hypocrisy. Never mind the formalities, says Jesus. Take care of the business you're here for!

What is the meaning of 1 Cor. 9:24? From RSV one might infer that since only one can win the prize, the Christian must be sure to be the first one to break the tape. NEB more intelligibly suggests that Paul does not race dry his own metaphor: "Like them, run to win!" That is a real demonstration of the translator's art, not to speak of careful scholarship.

It is clear that both versions indulge in frequent paraphrase. The reader will be able to discover for himself that NEB's incidence is higher than RSV's. This is to be expected, since NEB aims at a completely

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new translation rather than a revision of previous versions. On the other hand we regret that NEB has not made a few more expansions of the text in the interests of clarity. Instead of imitating RSV's obscure "spirits of just men made perfect" (Heb. 12:23)⁸ NEB might have provided some hint that moral perfection is not the concern here but rather that these are people who now enjoy the fulfillment of their hopes.

THEOLOGY

As far as we can observe, NEB grinds no theological axes. Scrupulous regard for the text is a prime consideration. Hence the unpauline theology in RSV's rendering of Rom. 3:30, "justify . . . the uncircumcised because of their faith" is not supported by NEB, which correctly renders, "through their faith."⁹ The phrase "through his blood" is omitted by the British (as in RSV) in the translation of Col. 1:14, and for textual-critical reasons, but the same statement will be found in Eph. 1:7.

RSV's "destined," 1 Peter 2:8, suggests to the untrained reader a specific theological concept not implied in the Greek. The original is less technical, and NEB happily renders, "Such was their appointed lot." Again, in Titus 3:5 NEB properly accents the Holy Spirit as source of the renewal mentioned; RSV emphasizes the qualitative aspect, "renewal *in* the Holy Spirit."

NEB is less ambiguous than RSV in the translation of Rev. 20:4,5. The meaning turns on the force of *ἐγένονται* in both verses. NEB renders "came to life again" in v. 4, but the rendering "though the rest of the

dead did not come to life" in v. 5 clearly shows that the British committee does not wish its adverbial additive "again" to be understood in the sense of a double resurrection. RSV, which employs "again" in both cases, may offer undesigned comfort to distorters of Johannine eschatology.¹⁰

How does faith show itself? NEB offers for James 2:22 not only an idiomatically expressive rendering but also one that is philologically precise, "by these actions the integrity of his faith was fully proved." This is much superior to RSV's literal but equivocal "faith was completed by works."

According to RSV, Heb. 4:15 views our Lord's sinlessness quantitatively, with accent on the overt act; NEB renders literally, "without sin." C. H. Dodd's work on "realized eschatology" surfaces in the rendering of Mark 9:1.

NEB's treatment of *ἐκκλησία* will undoubtedly arouse much comment and therefore calls for more extensive discussion. Like KJV and RSV, the British translators do not hesitate to use different terms to express the meaning of this word. KJV, however, limited its deviation from the rendering "church" to Acts 19:32, 39, 41, which called for the less technical English expression, "assembly." RSV, in addition to the passages in Acts 19, introduces this rendering in Heb. 12:23, echoing its normal reproduction of *לְגָנְעָן* in the Old Testament. In Acts 7:38 and Heb. 2:12, RSV uses "congregation," in reference to the Israel of the Old Testament; the word "church" is reserved by RSV exclusively for definition of the *Christian* believers (74 times). The "studied avoidance of uniformity" in NEB's rendering of *ἐκκλησία* produces "church," "assembly,"

⁸ NEB reads "spirits of good men made perfect."

⁹ This is also the corrected reading of RSV³.

¹⁰ RSV³ omits the word "again."

"congregation," "community," and "meeting," with certain discernible patterns. "Church" is the normal rendering when notice is taken simply of God's redeemed people, without reference to geography (Matt. 16:18; Acts 5:11; 8:3; 9:31; 1 Cor. 10:32; 11:22; 15:9; Gal. 1:13; Eph. 1:22; 1 Tim. 3:15). Inconsistencies in this respect are references to the "church" in Jerusalem (Acts 11:22) and in the cities of Asia Minor (Rev. 1-3), whereas the Christians in Antioch (Acts 11:26) and in Corinth (1 Cor. 1:2) form a "congregation," the term ordinarily used by NEB to define a specific group of Christians in a given locality (see, e. g., Matt. 18:17; Acts 14:23; 20:18; Rom. 16:1). When the plural ἐκκλησία occurs, NEB, with the exception of Rev. 22:16, renders "congregations." Where mutual edification is implied with emphasis on the reciprocal sharing of the Spirit's gifts, NEB felicitously renders "community," (1 Cor. 12:28 and 14:4), the context clearly indicating the type of community that is meant; however, the use of "church" (14:12) in the same context comes as a surprise. NEB renders ἐκκλησία with "assembly" in Acts 19:32, 39, 41; Heb. 2:12; 12:23. The rendering "meeting" appears twice (1 Cor. 14:28, 34). Occasionally the original expression is paraphrased, as in Acts 7:38, "when they were assembled there in the desert"; in 2 Cor. 8:19 "they" refers back to the previous verse.

On the whole we are convinced that the doctrine of the church finds more expressive enunciation in NEB than in either KJV or RSV. The pattern of consistency traced by the translators in dealing with a term that refracts in so many hues suggests no low aim.

TEXT

In the main NEB, like RSV, reflects the Westcott-Hort tradition and the student will note but few departures from the text in Nestle, although NEB, in line with recent trends in textual criticism, is inclined to be a little freer in these departures than RSV. One might, however, have anticipated that the British translators would have profited from the discomfiture of the sponsors of RSV, who were quick to change "some" and "many ancient authorities" (RSV, 1946) to simply "other ancient authorities" (1952). NEB's almost uniform "some witnesses" is something less than informative.

NEB's rendering of Matt. 27:16, 18 is an indication of the increased respect enjoyed by manuscripts other than Vaticanus and Sinaiticus and by the versions. The translators read "Jesus Bar-Abbas." This reading is to be preferred, not only because its absence in many manuscripts is quite probably an intentional scribal omission designed to maintain our Lord's dignity but also because it clarifies Pilate's description of Jesus as the one called Messiah. The governor has two men before him. Which one do they want? The marginal note "Some witnesses omit Jesus" might suggest that the preponderant manuscript evidence supports the translation, whereas Nestle records only Θλ sy s-pal Or in its apparatus. In contrast, at Luke 1:46 NEB observes that "the majority of ancient witnesses" read "Mary."

In John 19:29 NEB, on the authority of a single witness, 476 *prima manu*, reads "javelin" in place of RSV's hyssop. The reading ὑσσώπῳ is probably a very early corruption. Not only does it fail to make sense in the passage (the plant would

hardly be suitable for raising up a wet sponge) but it looks like a scribe's intentional conformation of the events with Ex. 12:22. (C. K. Barrett, *The Gospel According to St. John*, New York, 1957, p. 460, defends the traditional reading.)

It is not clear what the British translators have done with Mark 1:41. They apparently prefer the reading ὀργίσθεις but interpret our Lord's anger as "warm indignation," probably in the light of the context. On the other hand, we may have here a case of conflate mugwumping, despite the marginal notations, the mercy of the rejected reading combining with the anger of the preferred reading. Yet in view of the assurances in the introduction that the translators do not "remain on the fence," we must in charity conclude that we deal here with a genuine paraphrase. *Remis velisque!* once again we say to owners of a Greek Testament.

The only conjectural emendation of the text I have located to date in NEB is in Matt. 2:6, "Bethlehem in the land of Judah." The Greek reads καὶ σὺ βῆθλέεμ, γῆ Ἰούδα. It may be, however, that the grammatical connections in the original are loose. NEB does not adopt RSV's conjectural omission of κύριος in Jude 5.

Most of the significant variations are noted by both versions in the margins, with considerable variation in treatment. But a future edition of NEB ought to strive for greater consistency. The washing of "beds" (Mark 7:4) is noted by RSV in the margin, but NEB fails to alert the reader to a reading which, though it is probably not original, nevertheless enjoys widespread support. Like RSV, NEB fails to note the fact that Matt. 9:13 has omitted the words "to repentance," read by the Textus Receptus.

CRITICAL SENSIBILITIES

NEB, like RSV, displays the broad knowledge that only intimate acquaintance with the problems of Biblical research can promote, and it has tried to bridge the gap between the study and the pew. But the customary reluctance of British scholars as a whole to reflect the findings of Continental form historians reveals itself in passages where κύριος, when used as a vocative, is rendered "Sir!" thus obscuring the theological perspective from which the Gospels are written. In this respect RSV's readings are to be preferred, unless in a future edition the British note the alternate expression in the margin, or in the introduction alert the reader to their procedure in this and other matters. Moreover, as in the case of pronominal distinctions, NEB founders on the reefs of inconsistency. Are we to assume that the leper who says "Sir" (Matt. 8:6) displayed less appreciation of Jesus' person than the cowardly disciples who say "Lord" a few verses later (8:25; see also v. 21)? In Matt. 15:21-28 the whole point is lost in the "Sir" (vv. 22, 25, 27). The children, the "lords" of their dogs, take care of their charges; Jesus, the Lord, must do the same for His dependents. That was the dimension of the woman's faith, as Matthew relates it.

The 19th century quest for the historical Jesus is evident in both versions, "Truly this man was a son of God" (Mark 15:39; cf. Matt. 27:54),¹¹ and the omission in NEB of the second οὐδείς displays a failure to note Matthew's concern to show express fulfillment of Zech. 9:9.

¹¹ RSV³ correctly reads: "Truly this man was the Son of God."

PUNCTUATION

The careful Bible student must observe the telling use of punctuation marks in both versions. John 8:26 reads in NEB, "I have much to say about you—and in judgement." In a marginal note NEB observes that Jesus might well have asked the centurion, "Am I to come and cure" your son? (Matt. 8:7). RSV lacks this informative notation. Contrary to RSV's understanding of the passage, NEB cites John 3:16 as part of the conversation ascribed to Jesus, but like RSV views John 3:31-36 as the evangelist's editorial comment. In connection with both passages RSV notes alternative punctuation; NEB does not indicate the option. Both versions usually signal phrasing from the Old Testament and quotations from secular authors by the use of quotation marks as in Eph. 6:2 and 1 Cor. 15:33. In the absence of a specific rubric in the text, NEB is wont to add an informative phrase, "in the words of Scripture" (1 Cor. 10:20; Eph. 5:31), or "Scripture says" (1 Cor. 15:27). But neither version is consistent in the observance of quoted material. Paul's quotation of Deut. 19:15 in 2 Cor. 13:1, for example, is ignored by both RSV and NEB.

DIVISIONS OF THE TEXT

NEB retains the verse divisions of 1551, but as marginal indicators, no effort being spared to clear all impediments from before the reader's eyes. We would suggest, however, since the Bible is a major book of reference, that a mark, something like the one used in Nestle (¹) be placed in the text to mark the verse division when such division is not obviously marked by punctuation. On the other hand, commentators and producers of concordances must prepare to face the new day that is dawn-

ing in the translation of the Bible. Because of the trend toward idiomatic interpretation it is becoming increasingly difficult to maintain an exact correspondence between the material contained in a single Greek verse and that of its English equivalent, and it may be necessary to cite the English Bible according to some new division of the text.

CONSISTENCY

To avoid an inflexible consistency, and yet to elude the critic who insists on it—that is the translator's cliff-hanging peril. The British committee, like their American colleagues, and we might add, like their spiritual forbears of 1611, felt free to render the same Greek word by various equivalents. Nor did they feel bound to retain the word order or style of the original.

The translators of NEB must have known the hazard they were running when they retained a sprinkling of Elizabethan pronouns. Why, after displaying such judicious boldness in almost all other respects in producing a genuinely modern version, they hesitated here, this reader cannot imagine. The inevitable inconsistencies can only annoy even the most favorably impressed reader. Surely it must take a superior exegetical sensitivity to determine that "Thou" is to be read in Mark 1:11 and "You" in Matt. 25:37-45. Presumably Acts 9:5 is to suggest that Paul is still blind to theological facts. Ananias has been in training and is entitled to say "thou." (Cf. v. 13)

NEB almost consistently shies away from rendering *idoú*, with some loss, however, to the reader who will not be able to appreciate the evident attempt, especially in Matthew and Luke, to recreate in the history of Jesus the atmosphere of God's redemptive activity documented in the Old

Testament. The word is highly significant in Luke 5:12 and 7:12, to mention but two examples. RSV does not hesitate to render "Behold" but is inconsistent in the retention. In one of the most familiar and dramatic passages, for no accountable reason, RSV resorts to a banal "Here is the man!" (John 19:5). On the other hand, "Behold" is used to render *ἰδέ* in v. 4. NEB more accurately expresses v. 4 with the words "Here he is," and renders v. 5 "Behold the Man!" In v. 14, on the other hand, both versions tersely announce, "Here is your King." (RSV punctuates the latter with an exclamation mark).

If NEB's treatment of *ἰδού* is to be preferred to RSV's, so is its rendering of *ὑποδήματα*. RSV stumbled in modernizing Luke 15:22 and Acts 7:33 with "shoes" but retaining "sandals" in Luke 3:16; 10:4; 22:35; Acts 12:8; 13:25. NEB consistently renders "shoes" except in two passages where the context suggests an ingenious "barefoot" (Luke 10:4; 22:35). A sandal is a species of shoes, but not all shoes are sandals.

NEB's treatment of the word *δοῦλος* is far more consistent than RSV's, at least in the Gospel of Matthew. In this book NEB renders the word with "servant" in all cases except 20:27. In 2 Peter, on the other hand, NEB, following RSV, calls Peter a "servant" (1:1) but describes the libertines as "slaves of corruption" (2:19). The same word *δοῦλος* is used in both passages. In this case consistency seems demanded by the argument. The way to overcome undesirable moral slavery is to live as a slave of Jesus Christ. In any event a marginal note ought to acquaint the reader with the data, as RSV does in connection with Gal. 1:10 and Col. 4:12. In both of these passages NEB also reads

"servant" but without notation. Modernization and a desire to communicate are laudable goals, but there are stubborn historical facts and hoary antiques like kisses of peace, shields of faith, flaming arrows (not even Phillips dared to render this with "flamethrowers"), coats of mail, and the like, which simply must become a part of one's general knowledge if one is to appreciate ancient documents. A servant today is not a slave. Slaves were owned like cattle; they possessed no will or identity apart from their masters' objectives. That is exactly what the sacred writers want to acknowledge about their relationship to Jesus Christ, yet without the inhumaneness of the pagan world. A translation cannot make a good Bible dictionary superfluous.

We find that NEB consistently capitalizes the word "Law" when *νόμος* is associated with "the prophets," as in Matt. 5:17. The word "Law" also appears alone in the capitalized form in Luke 2:22; John 12:34; Rom. 2:12, but not in Matt. 15:6; Luke 2:23, 24; John 8:17; 10:34; 18:31; Rom. 2:17. Inconsistencies of this type should be carefully examined by the editors of a subsequent edition.

In NEB the phrase *οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν* (Rom. 1:13; 11:25; 1 Cor. 10:1; 2 Cor. 1:8) is rendered affirmatively, except in 1 Cor. 12:1. The latter looks like a clerical slip, in view of the obvious attempt at consistency, but Paul's vigorous style might just as well have been preserved in the other instances, meiosis being one of Paul's favorite devices. On the other hand, *de gustibus*, and the savant always can find healing balm for his offended philological sensibilities in the original.

NEB consistently transposes the pronoun "I," which in the New Testament

frequently appears first in a list of two or more personalities (see, e. g., 1 Cor. 9:6 and John 10:30). RSV had followed the same procedure, but inconsistently retained "I and the Father" in the Johannine passage.

Some readers of NEB may object that in addition to the name "Christ," the term "Messiah" is used to render the word *χριστός*. The variation is not itself reprehensible, since the word "Christ" has for us more of the force of a proper name than for the earliest readers of the Greek New Testament. However, the committee should have made up their minds about such passages as Acts 2:38 and 10:48.

We like the sound of "Whitsuntide" in 1 Cor. 16:8 but are suspicious of any claim on the part of a translator to be able to sense a distinction in Luke's reference to "Pentecost" (Acts 2:1). Does the Pauline usage document an early liturgical trend in Hellenistic communities?

As we look at the question of consistency we note that RSV frequently lapses into unmodernized expressions. NEB, generally speaking, avoids this pitfall, but should re-evaluate its approach to the archaic and especially reassess its treatment of words like *δοῦλος* and *ἰδού*.

The question of consistency in notation of divergent renderings and textual variants is of another order. We have observed that neither RSV nor NEB reveal in these areas consistent patterns. How much is to be included in a work designed primarily for lay consumption? It is conceivable that were scholars to be served, the margins would obliterate the text. It might be well to recall the words of Miles Smith. Why, he queried, "weary the unlearned, who need not so much, and trouble the learned, who know it already?" The editors of

both RSV and NEB have generally exercised a wise judgment in their use of the margins. Pastors and students always have recourse to the primary sources.

SUMMARY

It is indeed a privilege, accorded to no other age, that in a brief space of time we should enjoy two such permanently significant religious publications as RSV and NEB. Both versions come at a time when Biblical scholarship has found so much to share. Both versions earnestly endeavor to communicate in clear, idiomatic English, but in all honesty we must admit that the RSV translators were hampered by the directive to retain a reasonable facsimile of the KJV and its descendants. Again, this is not said in criticism of the illustrious scholars responsible for RSV but rather of the thinking that lay behind its production. The KJV is a venerable old lady and can stand on her own dignity. Periodic beauty treatments and layers of interpretive cosmetics can only dim her distinctive charm.

And that a refurbishing of the ancient luster has not satisfied the demands of our generation is evident from the fact that many who pay lip-service to RSV resort to modern speech versions of the New Testament, especially the rendering by J. B. Phillips. The British translators have taken a bold but necessary step, and in their translation all students of the New Testament, both lay and professional, pewman and pulpitman, have a rendering which meets all ordinary needs. The watchful eyes and sensitive ears of a special committee of experts in the English language have insured this version against the banal and pedestrian. Only a Homer could dare to put the Sirens' song in writing, and who would have thought that the Elizabethan

version of John 14—17 could have been matched if not surpassed in poignant words of English beauty? Many of its cadenced phrases will become a part of tomorrow's literary expression. "Do not feed your pearls to pigs" (Matt. 7:6). "The love of Christ leaves us no choice," (2 Cor. 5:14). "How blest are those whose hearts are pure!" (Matt. 5:8) "They were too good for this world" (Heb. 11:38). All one-syllable words, cleanly hewn. Here is modern speech, tomorrow's idiom and liturgical rhythm in rare combination.

Some there are who will object to a few British expressions that add distinctive flavor here and there. It is our impression that alleged intrusion of provincial patois is greatly exaggerated. The fact is that in most cases the British committee have used English diction precisely, and our own ears are not so sensitive to the precision. NEB's "incorporate" (as in Eph. 1:13) will offer the American expositor excellent imagery if only he will explore the possibilities. But what about "fortnight" (Gal. 1:18); "The people rounded on them" (Matt. 20:31); "meal-tub" (Mark 4:21); "fell foul" (Mark 6:3); "appear in the dock" (Phil. 1:7); "strolling" exorcists (Acts 19:13); "pounds" and "corn" (passim) and "farthing" (Mark 12:42)? No English translation will communicate across the board to all English-speaking nationals, and it is unfair to criticize a translation for not attempting the impossible, nor is the solution an entirely different translation for Americans. If the British translation is to be considered for public use in America then one of two courses seems desirable; either to render British dialectic peculiarities into corresponding idiomatic Americanese in an "authorized" American edition, or to note in the margin the

American equivalent of any expressions which might prove an obstacle to the American reader. The publishers, who have displayed such acumen in the promotion of their publication, should be able to take this hurdle in stride and come up with an appropriate solution. On the other hand, for those who long after the ink pots of Shakespeare and King James, these occasional expressions may come as a kind of solace.

This new translation, as we have repeatedly observed, will not make obsolete the study of N. T. Greek. Whether he uses this version, KJV, or RSV, the conscientious pastor must accept the responsibility to compare the version he uses with a critical edition of the Greek text. Despite the lavish care bestowed on even this latest venture, there is so much these ancient authors tried to say, so great the burden on the Spirit's heart, that much spills over the sides of even the most carefully designed interpretive vessel. Yet, we would repeat, this new translation inspires a greater degree of confidence than any of its predecessors in the English language.

We accept with gratitude this first installment of a noble treasure coming from a nation whose giants of the pen have made the Hall of Literary Fame a place of public meeting, and we hope, in the words of the Preface to the American edition of the *Book of Common Prayer*, that this translation may be "allowed such just and favourable construction as in common equity ought to be allowed to all human writings." In this the 350th anniversary year of the publication of the King James Version of Sacred Scripture we can pay our British cousins no higher tribute than to say: You have done it again!

St. Louis, Mo.

Rudolf Bultmann and the Sacrament of Holy Baptism

By JOHN H. ELLIOTT

IN the fullness of time God sent forth His Son, a pre-existent divine Being, who appears on earth as a man. He dies the death of a sinner on the cross and makes atonement for the sins of men. His resurrection marks the beginning of the cosmic catastrophe . . . all who belong to Christ's Church and are joined to the Lord by Baptism and the Eucharist are certain of resurrection to salvation

In these terms Rudolf Bultmann reconstructs the credo of the Christian church and documents it with no fewer than 16 Biblical references, only to pronounce the condemning verdict: the language of mythology, a perpetuation of Jewish apocalyptic and Gnostic redemption myths which make the Christian kerygma incomprehensible, incredible, and untenable for the modern man.¹

We do not want to ignore Bultmann's concern to make the Gospel relevant to the people of our day. On the other hand we must question any approach, despite its awesome erudition, which would divest the church of those confessions which are such an essential expression of her faith and life.

To this end we shall examine the Baptismal theology of this contemporary interpreter of Christianity. After reviewing the fruits of his investigation of the New

Testament concept of Holy Baptism, we shall consider his own statement of the contemporary problem regarding the Christian kerygma and the sacrament. Finally we shall note four primary principles which summarize the bulk of criticism directed against Bultmann's method and conclusions.

HOLY BAPTISM AND THE NEW TESTAMENT

Rudolf Bultmann's investigation of the significance and development of Holy Baptism within the New Testament period includes five main areas: the Palestinian congregation, the Hellenistic church in extra-Pauline material, the Hellenistic church in Pauline literature, the Hellenistic church in Johannine literature, and the ancient church.

Basic to an understanding of any sacramental theology are the connotations of the words "church" and "sacrament." Accordingly, Bultmann defines "church" as the eschatological community:

When the salvation-occurrence [the life and death of Jesus] is proclaimed, it becomes present reality to all who hear. . . . This preached word calls and gathers men into the ecclesia, the Church, the Congregation of those who are called and (who are) saints. As the eschatological congregation its existence belongs to the eschatological-salvation occurrence. . . . It appears as no new phenomenon of the world but as belonging to a new aeon. . . . This eschatological congregation separates

¹ Rudolf Bultmann, *Kerygma and Myth*, ed. Hans-Werner Bartsch (London: SPCK, 1957), tr. Reginald H. Fuller, pp. 2 ff.

itself from the rest of the world to confess its faith in Christ as Lord in cultic gathering.²

Defining the term "sacrament" Bultmann states (p. 112):

(It is) an act which by natural means puts supranatural powers into effect, usually by the use of spoken words which accompany the act and release those powers by the mere utterance of their prescribed wording. . . . The concept "sacrament" rests upon the assumption that under certain conditions supranatural powers can be bound to natural objects of the world and to spoken words as their vehicles and mediators.

1. Bultmann's first observation is that very early these two phenomena became mutually dependent. Initiation into this eschatological community was accomplished through the rite of Baptism. This was the first purpose of the act.

2. Nor was this Baptism different from John the Baptizer's. Both were "baths of purification (closely connected with repentance for the coming reign of God)."

3. Though both were similar to Jewish proselyte baptism, their difference lay in the fact that whereas proselyte baptism freed man from ritual defilement, Christian Baptism, like that of John, promised purity from sin and made a person a member of the eschatological community.

4. The phrase "for forgiveness of sin" was likely true of Christian Baptism from the very beginning, as was its sacramental character.

5. The belief in the exorcistic effect of Baptism is probably of very early origin.

6. Baptism provided the church with a point of departure for the development of a cult of her own. (Pp. 37-57)

In discussing the development from primitive to Hellenistic Christianity, Bultmann notes that whereas the former ceased to be dominated by the eschatological expectation and the philosophy of life which that implied, in the latter there developed a new pattern of culture and piety centered in the cultus. Gnostic categories begin to be used to describe the church, the sacraments, and our Lord.

1. Extra-Pauline literature states that through Baptism an individual enters the congregation and thus enters into a relationship with Christ. Here the original bath of purification and rite of initiation becomes a means for participation in salvation.

2. Indicative of the theological development of Baptism within the Hellenistic church, Bultmann observes, are numerous items concerning the rite and performance of the sacrament.

A. Baptism is normally consummated as a bath in which the one receiving Baptism is completely submerged, in "living" (running) water, if possible.

B. In case of emergency, water is poured on the head three times.

C. The one baptizing names over the one being baptized the name of "the Lord Jesus Christ," later expanded into the name of the Father, the Son, and the Holy Ghost.

D. The one being baptized, on his part, either just before or just after the bath of Baptism, speaks the confession "Jesus Christ is Lord." Thereby he belongs to "those who call upon the name of the Lord." Bultmann (pp. 153 ff.) is favorably disposed toward Oscar Cullmann's con-

² Rudolf Bultmann, *Theology of the New Testament*, tr. Kendrick Grobel, I (New York: Charles Scribner's Sons, 1951), 307 ff.

struction of the questioning and answering previous to Baptism as practiced in the primitive rites: "What is to prevent (this one from being baptized)?" . . . "It is permitted" (nothing prohibits).

E. Though in the earliest period Baptism immediately followed conversion, in this later time some instruction preceded the rite.

F. The act of the laying on of hands is a moot question. It was probably a regular component of the bath from the very beginning.

G. Only adults were baptized.

H. The agents of the sacrament had no priestly quality.

Considering the Hellenistic church in Pauline literature, Bultmann (p. 144) sees the apostle introducing, from Gnostic sources, two additional and extremely significant concepts to the church's understanding of Holy Baptism.

1. Baptism is not only the means by which an individual enters the church and the realm of salvation, but it actually effects an involvement in the very body of Christ.

2. This sacrament is an act whereby the baptized is involved in the very death and resurrection of Christ. Bultmann sees in this tendency of St. Paul both a danger and a benefit. Negatively, Christian existence might be understood to "rest upon Hellenistic sacramental magic entirely instead of being understood as eschatological existence." Positively, Paul also presents the possibility of interpreting Christianity as an "existence determined by Christ's death and resurrection, and hence of understanding the sacrament as an actualization, here and now, of the occurrence of salvation."

Including St. Paul's additions to Hellenistic Christianity's doctrine of Holy Baptism, we note the further development (pp. 135—140):

1. The first effect of Baptism is the purification from one's sins.

2. From the "naming of the name" comes the result that "by it the candidate is stamped as the property of the *Kyrios* and placed under His protection. This *spbragis* or seal has two effects. Negatively, it drives out the evil spirits (regarded as the cause of sin) by its exorcistic power. Positively, it puts the baptized under the protection of the *Kyrios* for the future and secures them against demonic influences.

3. Through the laying on of hands the Holy Spirit is bestowed. Any Baptism which does not bestow the Spirit is not considered a proper sacrament.

4. Through Baptism the recipient participates in the death and resurrection of Christ.

5. This mystery interpretation of Baptism can thus have as its result a "rebirth."

6. Through this sacrament the baptized is brought into the body of Christ, into eschatological existence.

Interpreting the evidence at this point, Bultmann (p. 312) draws the conclusion that

Baptism is an objective occurrence which happens to the baptized, not simply a symbol for a subjective process within him. As an objective event, baptism certifies to him participation in the salvation-occurrence present for him just as the proclaiming word does . . . only this time with special reference to *him*, the one being baptized, as valid for *him*.

Though Bultmann makes an unhappy equation of the proclaimed Word with Holy Baptism as the God-given means for entrance into the eschatological community, nevertheless, Baptism is given some significance. As Bultmann (p. 312) explains the act, however, the reader realizes that this significance is less than minimal.

Baptism obviously plays a subordinate role to the word. . . . The appropriation on his part [the baptized] is the same as the appropriation of the salvation-occurrence when it comes through the preached word. . . . Baptism is an act of faith confessing itself.

In Professor Bultmann's opinion, in place of a means of grace, we now have in Baptism nothing more than human response!

The critic, in discussing Bultmann's conclusions drawn from his investigation of Johannine material, could cover everything well with one statement: there is little, if any, sacramental theology explicated in this corpus. All traditionally accepted sacramental allusions he dismisses as "later ecclesiastical redactions and interpolations." He concludes:

1. The only reference to rebirth is not through Holy Baptism but through Jesus' Word. The sacraments are superfluous.³

2. The only avenue for the Holy Spirit is the avenue of proclamation.⁴

Treating the ancient church, Bultmann states (p. 112):

In consequence of the delay of the expected parousia, the transcendent character of the Church gradually comes to be seen

not so much in its reference to the future as in its present possession of institutions which are already mediating transcendent powers in the present: sacramental cultus and finally a priestly office.

In the church, after St. Paul and St. John, Bultmann holds (pp. 112 ff.), the meaning of the sacraments, as the meaning of the Christian's new way of life, came to be understood as involving not so much the new eschatological existence as rather a present guarantee of future salvation. In this emergent institutionalism the church is seen as the dispenser of salvation and the guarantor of the efficacy of the sacraments.

1. The emphasis upon legalism reduced the significance of Christ's activity to merely being present in the sacraments. (P. 202)

2. The emphasis upon moralism and ethical perfection resulted in a corruption of the understanding of grace and, with it, a loss of the sense of the lasting efficacy of Holy Baptism. (P. 236)

3. Accordingly, penance as an act is raised by the church to sacramental level to complete the character of Holy Baptism. (Pp. 218, 236)

HOLY BAPTISM AND THE CONTEMPORARY SITUATION

As soon as one leaves the pages of Bultmann's *Theology of the New Testament* with its extensive survey of the early church's theology of Baptism, one locates further references to Baptism by Bultmann only with great difficulty. In his other works and periodical articles his references to Holy Baptism are limited explanations of his material in *Theology of the New Testament*. These appear to be quite re-

³ Rudolf Bultmann, *Das Evangelium des Johannes: Kritisch-exegetischer Kommentar über das Neue Testament* (Göttingen: Vandenhoeck & Ruprecht, 1952), p. 357.

⁴ Bultmann, *Theology of the New Testament*, II, 90.

dundant and in no way applied to contemporary Christianity.⁵ His attitude toward the sacraments might well be summarized in his classic statement of the task of demythology:

Modern man is confronted by a curious dilemma. He may regard himself as pure nature or as pure spirit. . . . In either case, however, man is essentially a unity. He bears the sole responsibility for his own feeling, thinking, and willing. He is not, as the NT regards him, the victim of a strange dichotomy which exposes him to the interference of powers outside himself. . . . Thus he finds what the NT has to say about "Spirit" and the sacraments utterly strange and incomprehensible. Biological man cannot see how a supernatural entity like the *pneuma* can penetrate within the close texture of his natural powers and set to work within him. . . . Conscious as he is of his own moral responsibility, he cannot conceive how baptism in water can convey a mysterious something which is henceforth the agent of all his decisions and actions. . . . He cannot conceive how anyone can be baptized for the dead.⁶

Criticism, however, is no substitute for explication. And in Bultmann's writings explanations of his position on the sacrament of Baptism are lacking. Conclusions regarding Bultmann's position over against Holy Baptism can only be drawn, therefore, from a combination of a few clear sources and a number of vague allusions.

⁵ Rudolf Bultmann, *Essays, Philosophical and Theological*, tr. James C. G. Greig (New York: The Macmillan Co., 1955), p. 144.

— "Humanism and Christianity," *The Journal of Religion*, 32 (April 1952), 77-86, p. 85.

— *The Presence of Eternity* (New York: Harper & Bros., 1957), pp. 51-55.

⁶ Bultmann, *Kerygma and Myth*, p. 6.

A Christian approach toward the sacrament of Holy Baptism would begin with this act's relation to the life and death of our Blessed Lord. To this concern Bultmann certainly speaks (p. 36):

The cross becomes present reality in the sacraments. In baptism men and women are baptized into Christ's death and crucified with him. . . .

An apparent agreement, however, is quickly dissolved into a wide gulf when Bultmann (pp. 36 ff.) proceeds to explain the historical character of the cross and the resurrection:

By giving up Jesus to be crucified, God has set up the cross for us. To believe in the cross of Christ does not mean to concern ourselves with a mythical process wrought outside of us and our world, or with an objective event turned by God to our advantage, but rather to make the cross of Christ our own, to undergo crucifixion with him. . . . In its redemptive aspect the cross of Christ is no mere mythical event, but a permanent historical fact originating in the past historical event which is the crucifixion of Jesus. The abiding significance of the cross is that it is the judgement of the world, the judgement and the deliverance of man. . . .

In this passage it becomes clear that the death with which Baptism involves an individual is not the once-for-all death of Christ on Calvary but "his cross." Logically this means that Baptism incorporates a man into his own death. There is no irruption of the transcendent into his world and life. There is no bestowal of forgiveness, of grace and power, from the God above and beyond and within him but merely a further motion on the part of man to manifest his "making the decision."

Ian Henderson, in evaluating Bultmann's thesis, points out that Bultmann can arrive at these conclusions because he has postulated certain differentiations among the words "mythological" (expressions explaining the otherworldly in terms of this world), "historical" (*historisch*, a past event), and "eschatological" (*geschichtlich*, a reality present and decisive for all history). In the terminology of Bultmann, he explains, "the mythological is there to show that the historical is also eschatological."⁷ When the mythological is no longer effective in doing this, it can be omitted.

Bultmann follows this process in treating the crucifixion and resurrection of Christ Jesus. The resurrection was never *historisch* but has been contained as a part of the Christian kerygma to point to the eschatological character of the cross. Thus the resurrection is a mythological element. Hence, where for the church Holy Baptism joins man with the very death and resurrection of the Son of God, with an event by which he, no matter how many millennia removed from the Palestinian occurrence, was infused with the very power of the forgiving and rising God, Bultmann would now dismiss such a mythology in favor of a more rational explanation of the God-sinner relationship. In place of Holy Baptism as the means by which sinful man is initially incorporated into the "grace-event" Bultmann would insert the act of preaching. There is only one way that man comes to believe in the saving efficacy of the cross: Christ "meets us in the preaching as one crucified and risen.

He meets us in the Word of preaching and nowhere else."⁸

Thus, in a comparison of Bultmann's system with traditional Christian formulation, Baptism is relegated to a position as inferior to the preached Word, an act merely confirming a decision previously made as a reaction to this preached Word. Secondly, Baptism cannot be understood in the catholic sense as a channel of divine power. Thirdly, the existential moment is encountered only when man consciously responds to God's call with an obedience, a decision. Hence infant Baptism is pointless, for there can be no conscious decision. Fourthly, all other attempts to describe this sacrament in traditional terminology involve an employment of mythological elements which the modern mind cannot possibly accept.

BULTMANN AND HIS CRITICS

Any critique of Rudolf Bultmann, it would seem, should acknowledge his contributions to exegetical and historical theology, his insights into New Testament language and thought, and his sincere desire to share the event of salvation with a hostile and unattentive generation. On the other hand, it is evident that he has approached the portals of the Holy with a different key. The question for the critic to ask is not: "Do we dare use the key?" but "Does the key work?"

Those who would question the effectiveness of the Bultmann key are many. Their criticisms might be summarized under four presuppositions with which Bultmann operates:

1. The harmful and dispensable character of myth.

⁷ Ian Henderson, *Myth in the New Testament* (London: SCM Press, 1952), p. 18.

⁸ Bultmann, *Kerygma and Myth*, p. 41.

2. The requirement of an existential exegesis.
3. The insignificance of history.
4. The sovereign transcendency of God.

Geraint Vaughan Jones feels that Bultmann has failed to draw "a clear distinction between myth, symbol, and metaphor."⁹ Julius Schniewind, Ernst Lohmeyer, and Helmut Thielicke, however, would contend that, when referring to the divine-human encounter, these are the only categories in which one can speak.¹⁰

Considering Bultmann's employment of "existential" exegesis, John Carroll Futrell refers to Barth's criticism that "with existential categories he is confined with *a priori* limits as an exegete,"¹¹ "Decision," observes Gustaf Wingren, is the word which best summarizes Bultmann's eschatology. This existentialist keyword, he feels, preconditions many of Bultmann's conclusions.¹² It is this emphasis upon faith as "decision" which Oscar Cullmann points out as the basis of his interpretation of the New Testament picture of Baptism, limiting it to adults and thus disregarding the significance of *gratia praeveniens* inherent in the sacred act.

Among many others Wingren, Henderson, Schniewind, Thielicke, and Cullmann all feel that Bultmann is hardly doing justice to the historical character of Chris-

⁹ Geraint Vaughan Jones, *Christology and Myth in the New Testament* (New York: Harper and Brothers, 1956).

¹⁰ *Kerygma and Myth*, pp. 45-101.

¹¹ John Carroll Futrell, "Myth and Message," *The Catholic Biblical Quarterly*, XXI (1959), 283-315.

¹² Gustaf Wingren, *Theology in Conflict*, tr. Eric H. Wahlstrom (Philadelphia: Muhlenberg Press, 1958), p. 139.

tianity. Cullmann analyzes his position regarding history to be such that

Any other martyrdom could, in principle, have exactly the same effect, when there is an encounter between it and ourselves. Any historical objectified death outside of ourselves is mythological.

In reality, however,

the historical and temporal element distinguishes Judaism and Christianity from all other religions and, consequently, one may not eliminate it without attacking the very substance of either.¹³

Cullmann, in his useful monograph, *Baptism in the New Testament*, points out how essential a proper appreciation of history is for the understanding of Holy Baptism:

The essence of Baptism is anchored in the historical work of Christ. . . . The grace of Baptism . . . is a once-for-all event entirely dependent on Golgotha and also a new and special manifestation of the same *gratia praeveniens*. The divine act of salvation advances into the time of the Church. . . . He who sits now at God's right hand permits the person being baptized at this particular place, within His Church, to participate in what was done *ephapax* on Good Friday and Easter.¹⁴

Bultmann's excessive emphasis upon the sovereign transcendency of God possibly provides the reason for his disregard of the sacraments, according to the Roman Catholic scholar Leopold Malevez. At great length he discusses Bultmann's rejection of

¹³ Oscar Cullmann, "Bultmann's Concept of Myth and the New Testament," *CONCORDIA THEOLOGICAL MONTHLY*, XXVII, 1 (Jan. 1956), 13-24.

¹⁴ Cullmann, *Baptism in the New Testament* (London: SCM Press, 1956), pp. 33 f.

the idea of a possible "irruption of the divine into the human sphere." Bultmann's theory that "the divine action takes place only within the existential encounter of faith—that there is no materialization of the divine in 'things,'" manifests a high sense of transcendence and "hostility to all ideas of a 'divine condescension.'"¹⁵ Malevez concludes (p. 155):

the Christianity of Bultmann suffers from this cruel poverty. It is reduced to preaching; there is no worship; no real sacrament. . . . It is confined to giving us a certain self-knowledge of our present condition without any firm prospects for the future.

Criticizing this emphasis of Bultmann upon divine transcendence in terms of a "closed world-order" and the necessary nexus of science and faith, Herman Ridderbos, professor of New Testament studies at Kampen, Netherlands, would concur that in his concern to preserve the scandal of the cross Bultmann is in great peril of denying the scandal of the Incarnation.¹⁶

¹⁵ Leopold Malevez, *The Christian Message and Myth*, tr. Olive Wyon (London: SCM Press, 1958), pp. 142, 151.

¹⁶ Length prohibits a more extensive critique and survey. For an excellent discussion the reader is referred to Malevez, just mentioned, and Herman Ridderbos, *Bultmann*, trans. David H. Freeman, International Library of Philosophy and Theology, Modern Thinkers Series (Grand Rapids: The Baker Book House, 1960), pp. 28 ff.

CONCLUSION

The Christian church knows only one God, the God who acts, the God who has moved within history while yet always above it. Bultmann's rejection of this historical event-symbol in favor of the idea-symbol and his exchange of a primitive cosmology for an existential anthropology result in the eventual error of extremism—docetism, deism, and the pillaging of the Holy Place of those means of grace through which the Eternal I Am continues to come to us.

Is this the only course for the theologian who would "get through" to those who have ears but hear not? Has not Bultmann thrown out the baby with the bath? Certainly the church is intent upon communicating existentially to the human situation. But is she communicating the Christian message if she would sacrifice the means of grace for the sake of a "demythologized, reasonable gospel"? Our Lord's demand for faith, decision, and obedience is not an imperative without an indicative. Through His sacred means of grace that indicative is always before us, and any attempt to relegate or eliminate the significance of any of these blessed sacraments can only be viewed as a danger to the church's catholicity, a loss in the uniqueness of the message, and a distortion of the activity of the Spirit who has preserved it.

Münster, Germany.

HOMILETICS

Outlines on the Old Testament Eisenach Series

By HERBERT E. HOHENSTEIN

THE FIFTH SUNDAY AFTER TRINITY

LAM. 3:22-32

The words of this text are meant for people in pain, people whose knees are about to buckle and collapse beneath a crushing load of affliction. To such they issue this order:

Strengthen Your Feeble Knees

I. *As you ponder God's mercy*

A. It is constant. Not like our love, moody, changeable, so dependent upon love in return. God's love to us does not depend upon our lukewarm, unsteady love to Him. God didn't wait for men to become His friends before He sent His Son to live, die, and rise for them. St. Paul tells us that Christ died for us while we were yet sinners and enemies of God. Or think of the law of gravity. This law applies in our lives whether we are faithful to God's commands or not.

B. It is everlasting ("never ceases," v. 22). The Hebrew word for mercy is *תִּדְנָן*, covenant love, the love of a husband to his wife (Ezek. 16). Of that love God said the everlasting mountains would depart before His covenant kindness would leave His people.

C. It is new (v. 23). For each day's difficulties and distresses a fresh supply of mercy. But it is always today's mercy for today's burdens. God does not believe in building up huge surpluses of strength. Of course you cannot take tomorrow's sufferings today. You do not have tomorrow's mercy. But it will be there, tomorrow, when you need it.

In this verse the word for mercies signifies the mercy of a mother, the tenderness of a mother's love and care.

II. *As you ponder God's faithfulness (v. 23)*

A. He is completely faithful. Remember that He declared: "Be thou faithful unto death, and I will give thee a crown of life"? That is what God has promised, and He has always faithfully kept His promises. On the cross God was faithful to death for us. Throughout all those Old Testament ages God kept promising He would one day rescue men from the clutches of Satan, hell, death, and sin. And at last He kept that promise when Jesus, His dear Son, died on Calvary and then burst in glory from His grave. By these acts God was faithful to death for us, and by that divine faithfulness we have forgiveness and eternal joy and glory.

B. He will never abandon His faithfulness. Paul tells us that God must remain faithful; He cannot deny Himself. What a comfort this is to us when we deny Him by our unfaithfulness. As our guilty consciences plague us we should remember: "Though I have shamefully denied Him, He cannot deny Himself. He must abide faithful to His Word, His promise to pardon us for the sake and sacrifice of Jesus, His Son."

III. *As you remember that God Himself is your Lot (v. 24, "Portion")*

Cf. Gen. 15:1, where God promises to be Abraham's reward. If God Himself, the great eternal God, is our Reward, our Lot, our Possession, we have all the wealth and treasure in the world though suffering meets us at every turn. Could you have a greater treasure than the Almighty Himself? Cf. Ps. 73: 25, 26, where the chastised poet comes to the conclusion that though the prosperous wicked have wealth and no woe, he himself has suf-

fering plus God, and this makes him richer than all the prosperous, pain-free wicked in the world.

IV. *By hoping in the Lord*

A. "Hoping" and "waiting" here are synonyms. Both suggest two things.

1. Certainty. Cf. Ps. 130:5, 6, where waiting for God is likened to a watchman waiting for the morning. He is sure it will come. There is no doubt about it. And even so we must wait for our delivering God. We are sure He will come to set us free from every ache and agony. It is never, "Will He?" but rather, "When will He?"

2. Endurance. While we wait we are full of endurance. The Bible idea of patience is not simply this: "Grit and bear it." It is not submitting to God merely because "He is bigger and tougher than we are, and we wouldn't win anyway in a struggle against Him." Rather the Bible idea of patience is the endurance of a mother in childbirth. (a) There is joy and agony at the same time. The pain of childbirth is there, yet it is full of joy because this very pain gives promise of a joy soon to come. (b) The mother in travail realizes that her very suffering is the herald of near deliverance. And so it is with us in our affliction. (Rom. 8:22 ff.)

B. God is good to those who wait for Him. Indeed, He is. For such waiters receive wings (Is. 40:30, 31). Such waiters receive God's forgiveness. (Ps. 130:7, 8; cf. James 1:2, 12)

V. *By remembering that GOD has laid the yoke upon you (v. 27)*

A. Not a cruel and blind fate, a hostile society, a leering, laughing devil, but your loving heavenly Father has allowed the yoke of suffering to be placed about your neck.

B. Therefore

1. Take comfort; it must be for your good. It is like this: Our life is like a rug which the gracious God is weaving. We are look-

ing at this rug from the bottom side where very often we see only many snarled and twisted lines. God, the Weaver, looks at the rug of our life from on top, and He sees the beautiful pattern that He is weaving. The yoke is for our good. This is implied in v. 27, which says that God puts the yoke on us in our youth. Are you old and hoary haired? You are still in your youth in the eyes of your Father in heaven. You are still a youth being prepared by divine discipline for the mature years, the old age of eternity. (Cf. Heb. 12:5 ff.)

2. Sit in silence (v. 28). (a) This implies patience and a lack of complaint. No grumbling, whining, or rebellion. (b) You can, as you remember that since your loving Father in heaven has placed the yoke upon you, He knows best how long to leave it on. You can be sure that you won't shed one more tear, you won't have one more gray hair than is vitally necessary for your temporal and eternal profit. You can sit in silence as you remember the silent sufferer Christ Jesus, who endured the agony of the cross without complaint that you might be spared eternal sorrow.

3. Submit to your Father's will (v. 29). Putting one's mouth to the dust implies reverence to a superior. It is uncomplaining submission to God's will that is stressed here. You can do it as you remember that God didn't just lick the dust for you, but Christ lay in the dust of the grave for three days and then rose again to rescue you from hell's agony for heaven's joy. In that joyous thought strengthen your feeble knees.

THE SIXTH SUNDAY AFTER TRINITY

PSALM 1

This psalm calls us to a decision:

Tree or Chaff? The Choice Is Yours

I. *Let's look first at the tree*

This is not a literal tree but a man, and

A. He is a happy man. The psalm starts off, "*Blessed* is the man." This means happy, prosperous. And since this is precisely what all of us want to be, we had better pay close attention to this poem.

B. Happy is the man

1. Who stubbornly and steadfastly fights sin's ugly progression indicated by the verbs in v. 1: "walk, stand, sit." I do not have to tell you how a sin once committed gradually becomes a habit which you continue to tell yourself you'll break—tomorrow. At first you just walk with a sinful practice, just have sweet company with it for a while. Then before you know it, you're standing with that sin. It has become more and more a part of you. And at last you're sitting in the lap of that evil habit. It possesses you constantly and completely.

As you remember that Jesus Christ once walked to the cross for your salvation, God helps you stop walking and flirting with sin. As you reflect that Christ Jesus stood with a torn and bleeding back before Pilate to pay for your guilt, you can stop standing in your sin. As you ponder that Jesus Christ sat for three days in the jail of death and then broke from that prison on Easter, you can stop sitting in your sin. For the happy man is the person who nips sin in the bud.

2. Who engages in a lot of meditation (v. 2). The Hebrew word for Law here means literally "instruction." God's Law is His teaching to us, and obviously what God gives us is the truth. This isn't merely a collection of true and correct statements but for us it is a living person, Jesus of Galilee, who once said, "I am the Truth." In a real sense Christ is God's living "Law" to us, His instruction and teaching in our flesh and blood, and this is what He teaches:

a. "In my Father's house there are many rooms. I go to prepare a room for you." And He did, by His Passion, death, and resur-

rection. Now He's preparing you for that heavenly room by every second of your life, be it pleasant or painful.

b. "This one command I leave with you, that you love one another as I have loved you." Only a converted and quickened Christian will love people as the Lord Jesus has loved him.

3. Who is fruitful and productive. (V. 3)

a. The happy man is like a tree. A tree, of course, is considerably more stable and permanent than chaff, which represents the godless. Thus to resist sin's progressive hold, to meditate in God's instruction, is to bring your life a stability no sin could ever offer.

b. The happy man is a *planted* tree, that is, he isn't growing by these nourishing brooks naturally; he was planted there by God, the divine Gardener. (Cf. Rom. 11)

c. The happy man is planted by flowing brooks (v. 3). Christ calls Himself the Water of life. Rooted and grounded in Him by faith, we indeed bear the fruit of a righteous life.

d. The happy man bears *seasonal* fruit (v. 3). We ought not expect a premature harvest of perfection. For as Holy Scripture often points out, we are never in a state of arrival, we are always in a state of becoming. We strive and struggle, yet never quite reach the goal. The righteous man brings forth his fruit in his season. This means there ought never to be an overdue crop either. Actually it is always fruit-bearing time for the Christian. We are living in a perpetual autumn, the short moment before our own death or our Lord's return, when the harvest will be gathered. Do you want to be a fruitful tree? Then you must think often of a tree, the tree of the cross and the Christ who hung there for your salvation. This is God's power to help you bear an abundant crop of righteousness.

e. The happy man is eternally green (v. 3). You know, of course, why your

leaves will be everlastingly green, why you are a tree that will never die. It is because Christ died on a tree to atone for all your guilt, for your frequent fruitless living. Because Christ hung upon that tree, you are an evergreen, an eternally green tree. You will live forever.

f. The happy man is always prosperous (v. 3). Is he now? What about all those afflictions and sorrows? We realize, of course, that suffering is only the pruning shears which our loving God uses on us living trees to make us more fruitful.

g. The happy man's life is known by God (v. 6). Obviously this is more than an intellectual awareness. This is rather like the knowledge of the marriage relationship. God knows us as a husband loves his wife, cares and provides for her. And you know what your heavenly husband's wedding present to you is, the gift of His own Son for your salvation. God knows you. Yes, He counts each hair on your head and has carved you on the palm of His hand. He knows you when you sit down and when you stand up. What a comfort!

II. Now let's look at the chaff (v. 4)

A. The chaff won't stand. (V. 5)

1. In God's judgment. Who will? Only those who now fall, fall humbly before Christ and His cross, seeking forgiveness and salvation through Jesus, will stand acquitted on the Day of Judgment.

2. In the congregation of saints. There will be a separation of wheat and chaff at the end of time. Now we cannot be sure who are the lip worshipers and who are the heart believers. Then we shall know. Now it is weeds and wheat together, hypocrites together with true believers. At the end of time there will be a final separation. "O Jesus, great living Grain of wheat, who didst fall into the ground and die and rise again for our pardon and everlasting bliss,

help us be genuine wheat and not just weeds that look like wheat."

B. The chaff will perish (v. 6). What does one do with chaff? Burn it.

Tree or chaff? The choice, Christian, is yours.

THE SEVENTH SUNDAY AFTER TRINITY

Is. 62:6-12

These words speak to us about:

Watchmen on the Wall

I. This is the background for these words.

They are addressed to Israel languishing in the Babylonian Captivity. To the few left in Palestine God announces He has stationed watchmen on Jerusalem's walls, who cry to God without rest or letup.

II. And this is what those watchmen shout:

A. "Lord, remember Your promises (vv. 6, 7 a). Lord, you must come to our rescue. You must bring back our enslaved brothers from Babylon and restore our fortunes here. You must, Lord, because You promised it." Can we be like this?

1. Yes, we can. No rest for the wicked? Rather no rest for the holy God until He hears and grants our prayers. And He wants us to bother Him with our prayers. He wants us to be relentless in our requests. He wants us to be like that needy widow who kept pestering the judge in the famous story told by Jesus, until the judge relented and helped the widow in her need. We have to be careful, however, that like those watchmen on Jerusalem's walls we ask God to fulfill His promises to Israel. They weren't asking Him to satisfy and gratify their own selfish passions. We must bear that in mind when we would give God no rest by our prayers. Are we sure that we're asking Him to do what He promised? For the purpose of prayer is not to mold and shape God's will to fit ours.

Rather it's the other way around. The purpose of prayer is not to have God do our bidding, but rather to drive something out of us, our own selfishness and a will that runs contrary to the Lord.

2. But is this really our problem that we are bothering God too much by our prayers? I fear that the collect is often tragically correct, namely, that God is always far more ready to hear than we are to ask.

B. Get ready, God is coming (vv. 10-12). The poet here envisions God leading the exiles home from Babylon. A way must be prepared through the desert. In the 40th chapter of his prophecy Isaiah describes this highway preparation in greater detail. The road must be made level, straight, and smooth for the anticipated coming of God and the exiles.

God is coming. You and I hear that same message. God is coming in Christ to pronounce the eternal sentence upon all men. Therefore the road must be ready, the highways of our hearts must be prepared. The crookedness of sin must go. The bumps, the ups and down of inconsistent Christian behavior, the mountains of pride and the valleys of despair, all must be removed so that our hearts are ready for the coming of the King.

C. Lift up the ensign. It is interesting to note here that the word for ensign in v. 10 is the same word used to describe the pole on which Moses lifted up the bronze snake in the desert. And how the Israelites bitten by the poisonous snakes flocked to that pole, that ensign for healing and life! Jesus once compared Himself to that uplifted snake on the pole; thus His cross is our ensign. For even as the ensign, the rallying flag in our text, signaled to the Jews that they should come back home to Jerusalem since the captivity was over, so our ensign, the cross of Jesus, beckons us to come home, home to heaven. For by that cross and the Christ who hung there for us, all is forgiven and God

takes us back to His arms of love and to His home above. God is coming. Indeed, He is, coming in Christ to be the Judge of the living and the dead. Therefore, lift high the rallying flag, the Cross. For where else shall we go but to the Cross? To whom else shall we flee for acquittal from our sins and safety from God's wrath against sin but to the Christ who suffered the cross and God's wrath for our salvation?

D. God will not be cheated of His spoil. (Vv. 11, 12)

1. The picture here is this: God is in battle with Babylon. God wins the war and will not be cheated of His booty, that is, His ransomed people. The returning Israelites are God's reward for winning the war with Babylon.

2. And even so it will be with us. On the Last Day God will fight the final decisive battle against all His enemies that now hold us captive: sin, pain, devil, and death. God will win this struggle and will not be cheated of His battle's spoils, namely, you and me. We are the booty God will claim after this battle of the Last Day, the spoil He will bring with Him to the heavenly Palestine. Actually the outcome of this universal conflict has already been decided. It happened on the cross when Jesus shouted the victory cry: "It is finished. I have won the war!"

III. *This is why they shout (v. 8)*

A. The watchmen were so persistent in their prayers because God had sworn to act for His people. He accompanied His promise with an oath.

B. It is vital to note that the keeping of God's promise depends not in any way upon Israel's striving. It was the same with the people's first entrance into, and possession of, Palestine. This didn't happen because Israel deserved or had earned it but because God had sworn to give the land to the patriarchs and to their descendants.

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C. It is still gloriously the same with us. What did Jesus say to that dying thief on the cross? "*Truly*, I say to you, today you shall be with Me in Paradise." Christ swore that this sinner would have heaven. Jesus, however, didn't just promise it; He died and then rose again that He might keep that oath. His blood was poured out also to obtain our pardon and eternal life of gladness with God. And aren't we glad it is this way, that heaven depends upon Christ's oath that cannot be broken, rather than upon our holiness which is so often like the fleecy and flying clouds and the glistening summer dew — here for a moment and then quickly gone? "*Truly*, I swear it, you shall be with Me in Paradise." There's no doubt about it.

THE EIGHTH SUNDAY AFTER TRINITY

JER. 23:16-29

There's a warning in these words:

Beware of False Prophets

I. *It's difficult to practice this caution and alertness because when we think of false prophets we immediately have others in mind.*

A. A false prophet fills one with empty hopes.

1. Is this true of some of our political prophets? One tells us: "Don't worry, we have all the rockets and bombers we need to deter the Russians from a sneak attack." And we are filled with hope. Along comes another prophet and says: "We're woefully unprepared and wide open to atomic attack." And our hopes are dashed.

2. But let's look at ourselves. How easy it is for us to fill ourselves with false hope, to dodge, avoid, and ignore the truth, the grim facts of life and sin and death, and then to buoy and build up our confidence with empty hopes grounded only upon what we

want and would like to be true rather than upon what we know to be the facts. And thus we play the role of a false prophet to ourselves.

B. A false prophet speaks the visions of his own mind rather than the clear words of God. (Vv. 16, 18, 21, 22, 26)

1. A false prophet, then, is one who speaks and operates on the basis of what he thinks or feels, on the shaky and shifting basis of his own personal convictions and conclusions rather than upon the clear Word of God.

2. And don't we often do that? We often feel that we aren't forgiven, that God has forsaken us in suffering, that He doesn't love us. We often feel that we can't make it or do this or that. We feel and believe we're better or worse than we are, healthier or sicker than we are, and before we know it our feelings have become the facts in our own upset and deceived mind. What we're doing is speaking, thinking, and living by the visions of our own mind rather than by God's clear and sure Word. Would that we might know, trust, and follow that Word more and better than the devil-inspired bible of our own feelings.

C. A false prophet confirms people in their sins (v. 17). Do I have to remind you here of that false prophet inside each one of us who constantly comforts us in our sins, lulls our pricking conscience to sleep with words like these: "Go ahead and do it, no one knows or cares. Besides, everyone is doing it, and God? Well, He can't really be so serious about His threats to punish. After all, look at how often you've done this sin and gotten by with it before. Life is still comfortably the same, isn't it?" And the tragedy is we often listen to the voice of this false prophet within.

D. A false prophet completely misunderstands God's thinking. (Vv. 23, 24)

1. A false prophet fails to remember that God is a near God, near both to observe sin

and to punish it and also near to love and forgive, rescue and bless. Do we sometimes forget that? "God isn't around, therefore I'll sneak in this sin." You are a false prophet when you think like that. "God isn't around. My sin has driven Him far off, and therefore He can't forgive me." "God isn't around. My afflictions have cast Him off from me. He isn't close enough to help and deliver me." We are false prophets when we think like this.

2. A false prophet fails to remember that God is a far-off God. No matter how near we are to Him, how much we know about Him, He's still far off, way beyond our best knowledge and understanding. He keeps His divine distance. He doesn't owe us an explanation for His mysterious and painful acts in our lives or His strange dealings in the world. He doesn't owe us anything but a fiery hell for our sins. Yet He gives us His own Son, Jesus Christ, who lived and died and rose again that our debts to God, our sins, might be pardoned and we might go to an undeserved heaven.

E. A false prophet overestimates his own ability. He thinks he is shrewd enough to hide from God. (V. 24)

Do you try to hide yourself from the Lord, hide in the secret places of your private sins known only to you? Do you try to hide in the secret places of your feeble and empty excuses? You didn't know any better? You aren't as bad as so and so. You didn't have a chance — very poor home surroundings, improper upbringing — and therefore really you are not to blame for your faults and sins. Your parents and environment are. But you see, God judges and condemns people and not environments. There's only one secret place where we can hide with our sins from God and that is the secret place God Himself has built, Christ, our Savior. In Him and on Him God laid your sins, and therefore we shout: Yes, Lord, there is a secret place in

which you cannot see us as sinners. That place is Christ, who died and rose to take our sins away.

II. *Because false and true prophets have no fellowship (v. 28)*

A. The picture here is this: False prophets are strong, true prophets are weak, and the two do not belong together.

B. Even so it must be with us. We must get rid of the false prophet within, that devilish voice which would overcome and drown out the divine. We must get rid of the straw and become pure wheat.

C. But this is impossible this side of the grave. Here we'll always be wheat and straw at the same time, both false and true prophets simultaneously.

D. But we can become purer wheat and less straw. This happens as we reflect upon Jesus, the living Grain of wheat, who fell into the ground on Good Friday and then sprang up again on Easter for our salvation. We can become purer wheat as we eat more, the bread of His Word. We can become purer wheat as we work like wheat harvesters, for St. Paul has told us: Work out your own salvation with fear and trembling in the constant recognition that God is the One who works both the will and the actual doing of His good pleasure.

III. *Because their faith is destruction (vv. 19, 20)*

A. False prophets are doomed men. The tornado of God's wrath will one day hit down upon them and whirl them into a fiery eternity.

B. Then what about us who have so much of the false prophet within? Our only hope for deliverance from this coming storm of God's wrath is the Prophet, Jesus Christ, who has endured and suffered this tornado of God's anger in our place for our pardon and eternal safety. How this fact should inspire us all the more to squelch and stifle the false prophet within!

THE NINTH SUNDAY
AFTER TRINITY

PROV. 16:1-9

Briefly stated the emphasis of these Bible words is this:

He's in Control

I. *Man proposes, but God disposes*

This fact is stressed at both the beginning and the end of the text. (Vv. 1, 9)

A. This is not fatalism, an assumption that, no matter what you do or fail to do, whatever will be will be. We are not just helpless pawns.

B. It is rather this:

1. Confidence that God has worked out your life for you to achieve the best possible for you in this life and in the life to come. (Rom. 8:28)

2. Within God's plan for us there is much room for us to exercise sanctified (that is, Spirit-controlled and directed) common sense and caution.

II. *God is in Control*

Who is?

The text answers, Jahweh. This is the Old Testament name for the God of the covenant, the God who loved Israel like a husband and a father. It is this husband-and-father God who is shaping and guiding our life and destiny, not a capricious and cruel fate, not a wicked world or a malicious devil. It is our heavenly husband and father, and He has promised, "I will never leave you nor forsake you."

III. *Therefore deceivers won't get by (v. 2)*

People with pure exteriors and corrupt hearts, the outwardly polished and pretty graves that house within all manner of death and decay, these people cannot escape the Lord who weighs their spirit in the balanced

scales of His righteousness and judgment. And He alone reserves that right of judgment. Therefore:

A. We should not judge others, especially when such judgment is sometimes silly. How can people with logs in their eyes see to judge the sawdust particle in the eyes of another?

B. We shouldn't even judge ourselves. (Cf. 1 Cor. 4:5, 6)

C. The reasons are clear.

1. The final trial hasn't started. It won't until Jesus, the Judge, returns. (1 Cor. 4:5, 6)

2. There is no condemnation to those who are in Christ Jesus. (Rom. 8:1)

IV. *Therefore stop worrying (v. 3; cf. Ps. 37:5)*

A. You know what worry is. Peter tells us it is pride, that is, the refusal to let God discharge a responsibility which is His alone, namely, the care and government of our future (1 Peter 5:6, 7). One humbles himself under God's hand by throwing all his worries on the Lord.

B. There is a difference between worry and God-intended preparation for the future. This is a good prayer: "Lord, help me to achieve and change those things within my power and abilities, to leave to You those things that are out of my hands and control, and then give me the wisdom to discern between them."

C. You can as you remember this: "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things!" The gift of Christ is God's promise to give you everything else you need. God started with the biggest and the best gift, His own Son for your salvation. Surely He will always give you the lesser gifts of food and clothes and life's other necessities.

V. God controls even wickedness (v. 5)

A. The wickedness in this world. When we get upset and frightened over the apparently uncontrolled advance and activities of evil in our world, it is well to remember that the potter still controls the clay, not the other way around. And this is true whether the vessels be those fitted for glory or for wrath (Rom. 9:19 ff.). Cf. also Ps. 2.

B. The sin in your life (v. 6). Whose loyalty and faithfulness are referred to here, God's or man's? In keeping with the host of Scripture references which insist on

Christ's sacrifice as the sole atonement for sin, we shall take these words as a reference to God's mercy and faithfulness so clearly shown in the sending of Jesus to be our Savior. By the loyalty and faithfulness of Calvary, iniquity is atoned for.

C. The enemies who would harm you (v. 7). They will see how foolish it is to fight against God. And what does Paul say? "If God be for us, who can be against us?" And He is for us, so much so that He was once against Christ, His own Son, on a cross that He might be with us and for us forever.

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THEOLOGICAL OBSERVER

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NLC

Washington, D.C.—A Lutheran spokesman has opposed any form of federal aid for church-controlled schools. In testimony before subcommittees of the House (March 17) and the Senate (March 20), Dr. Robert E. Van Deusen asserted that when "a religious group accepts the option of conducting its own schools, it should provide the necessary financial support, thus insuring its own continuing autonomy and freedom."

"We feel that the responsibility for religious training rests upon the church rather than the state," said Dr. Van Deusen, who is Washington secretary of the National Lutheran Council's Division of Public Relations. He testified that Lutheran leaders recognize the right of any religious group to establish and maintain its own schools in order to integrate religious teaching with general instruction, provided it meets the standards of teaching competence and curriculum content set by the community. But he emphasized that the existence of such schools "does not in any way constitute a claim on public funds, either for grants or loans or for salaries of teachers and administrators."

"We believe that public subsidy of the program of any religious groups in our pluralistic culture is wrong, since it forces the individual citizens to contribute to the financial support of a faith with whose tenets they do not agree," Dr. Van Deusen said.

"We consider long-term, low-interest loans a form of subsidy to the extent that their terms are more favorable than those which are available on the commercial market."

He also warned that the availability of low-interest Government loans could result in "the expansion of existing parochial school systems and the formation of parallel systems by other groups, with a consequent erosion of the public school system and a fragmentation of American culture along religious lines."

Accompanying Dr. Van Deusen before the House Education and Labor subcommittee were Dr. Paul C. Empie, executive director of the National Lutheran Council, and Dr. Philip A. Johnson, executive secretary of the council's Public Relations Division. Both Dr. Empie and Dr. Johnson joined with Dr. Van Deusen in answering questions after he had presented the NLC position.

Dr. Van Deusen's testimony before both subcommittees was based on the official position of the council on federal aid to education adopted at the NLC's 1960 annual meeting. That resolution said in part that the council views with concern the proposal which would authorize loans to nonpublic elementary and secondary schools for the construction of school buildings, on the basis that:

"(a) Government aid for the construction of church-operated schools at the elementary and secondary level is clearly a form of tax support for sectarian instruction; and

"(b) The availability of such aid to nonpublic schools would facilitate with public funds the establishment of racially segregated private schools as an alternative to integration in the public schools."

Noting the relevance of this resolution passed a year ago, Dr. Van Deusen told the Congressmen that it was clear that the council stands in opposition to the proposals now being advocated which would authorize fed-

eral loans or grants to nonpublic elementary and secondary schools.

The House subcommittee, after learning the council's position on federal aid available for other church-sponsored institutions, asked that the NLC's statement on "Church Hospitals and the Hill-Burton Act" be inserted into the record of the hearings in both houses of congress.

This statement, adopted at the 43d NLC annual meeting in Detroit last February for transmission to the American Lutheran Church, urges religious groups to "make every effort" to finance their hospitals completely with their own resources and other voluntary contributions and to accept public funds "only when the possibility of providing much-needed facilities under community auspices has been thoroughly explored and found not feasible."

St. Louis, Mo. — Opposition to federal aid that would assist church schools in paying teacher salaries, purchasing equipment, and erecting buildings has been expressed by the Board of Parish Education of The Lutheran Church—Missouri Synod. A statement issued by the Synod said "it would be unwise for the Government to grant such aid or for the church to accept it," because good stewardship would demand that the Government "concern itself with the use of these funds and must control their use."

The Missouri Synod's statement contended that "the church through such aid would become obligated to the Federal Government, and yet it could not in good conscience submit its teaching program to a secular authority." The statement distinguished between social services, such as library services, lunches, health service, and transportation—which the board stated it believes should be available to all children—and the question of federal aid for facilities and personnel.

Federal loans to church schools were also

opposed, though it was recognized they may be held constitutional. Such loans, it was stated, "may provide an opening wedge leading to outright grants to church-related schools."

In regard to tax relief the Missouri Synod officials said they would favor the deduction of tuition paid to private or church schools "under contributions to religious, charitable or educational purposes." They opposed "tax credits" for the full cost of tuition.

Oslo — Whether arguments against association with the World Council of Churches do not apply also to the Lutheran World Federation is being vigorously debated by Norwegian mission authorities. The debate has been prolonged because a Norwegian Missionary Council decision on having a consultative tie with the WCC after it is integrated with the International Missionary Council—expected to be settled in February—has been deferred until May 19.

Last autumn the NMC, which has formed part of the IMC, voted almost unanimously against full membership in the Commission on World Mission and Evangelism that is to be set up in the WCC after integration next November.

The member agencies of the Norwegian body are almost evenly divided on the consultative membership question, and prominent Lutherans are found on both sides, as their statements published in the Oslo Christian daily *Vart Land* and elsewhere show.

The governing board of one of this country's largest missionary societies, the Norwegian Lutheran Mission, voted in December to withdraw from the NMC if the latter decided to apply for World Council consultative membership.

Led by its general secretary Tormod Vagen—who is at the same time the chairman of the Norwegian council—the NLM has been a stronghold of opposition to any WCC tie whatever. Mr. Vagen has warned that a de-

cision for consultative status is likely to split the NMC.

The Norwegian home board of another outstanding Lutheran agency—the international Santal Mission—decided in February to cast its NMC vote against the consultative tie. The board took its decision after 12 of the mission's 16 "circles" and many of its missionaries expressed negative positions.

However, a criticism of inconsistency has been leveled against the opponents' position by such leading spokesmen as Dr. O. G. Myklebust, professor of missions at the Independent Theological Faculty here, and Bishop Fridtjov Birkeli of Stavanger, former director of the LWF Department of World Mission. Professor Myklebust, who is director of Oslo's Institute for Missionary Research, and Bishop Birkeli, who until recently was general secretary of the Norwegian Missionary Society, have contended that some of the doubts voiced with respect to the WCC could be applied also to the LWF. They argued, therefore, that critics of the World Council should not be associated with the federation as some of them are through its Department of World Mission.

Norwegian opponents of ties with the WCC have charged that it: fails to limit itself to a Biblical basis, opening its doors to liberal theology on the one side and Orthodox and Coptic Churches on the other; tends to become a powerful superchurch; shortcircuits the mission lines by which the older western churches and their "daughter" churches have traditionally been related.

With respect to their fear of being associated with exponents of liberal theology, Bishop Birkeli said this should likewise keep them from taking part not only in the LWF but also in the Christian councils in mission areas and even in the Northern Missionary Council, since such exponents can be found there too.

The analogy with the Lutheran World

Federation was partly refuted by one of the World Council critics, Prof. Carl Fredrik Wisløff, also of the Independent Theological Faculty. He pointed out that the LWF constitution clearly defines its doctrinal basis, stating that the federation "acknowledges the Holy Scriptures . . . as the only source and the infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church . . . a pure exposition of the Word of God."

"If the World Council of Churches had a basis corresponding to the first of those two clauses," Professor Wisløff said, "that would be a great thing. . . . But this is not found. . . ." The reason, he explained, is that the WCC includes Orthodox and Old Catholic Churches "and is working now to try to bring along the Roman Church as far as possible." These churches, he declared, "will never go along" with a theological basis that places Holy Scripture above church tradition.

But Professor Wisløff added that his confidence in the LWF was waning because of certain recent developments, of which he mentioned two:

1. The federation's launching of its program for interconfessional research, beginning with a scholarly re-examination of contemporary Roman Catholicism. Statements of the program's director, Dr. K. E. Skydsgaard of Copenhagen, have not calmed his fears concerning a venture that "might be interpreted as a reconciliation with Rome," Professor Wisløff said.

2. "The tendency to make a Lutheran world Church" out of the LWF, as reflected in an article by a member of the federation's Commission on Theology, Prof. Peter Brunner of Heidelberg, in last December's issue of the quarterly *Lutheran World*. Most other contributors to that issue, Professor Wisløff said, "fortunately take a position against this tendency, but the tendency is there."

Dr. Brunner had asserted that the ultimate

destiny of the LWF is to unite Lutheran churches everywhere in an ecclesiastical fellowship and to become "an organ of the one globe-circling Lutheran Church."

Detroit, Mich. — An international Lutheran executive warned here that interdenominational church mergers not based on sound theological doctrine may increase instead of reduce the number and variety of Christian creeds.

Some mergers now being considered "are theologically sound, some are not," those attending the 43d annual meeting of the National Lutheran Council were told by the Rev. Kurt Schmidt-Clausen, acting executive secretary of the Lutheran World Federation.

The Geneva official, making a five-week visit to the United States, was a principal speaker at the NLC meeting.

The "essence" of some interdenominational mergers, he said, "is to be found in the attempt to make the merging churches give up not only autonomy of their church organizations but also their doctrinal ties with their fellow confessional churches in other countries." The loss of international doctrinal ties, he maintained, will "inevitably" lead to the creation of national churches "all bound together by the name of 'Christian church' and by nothing else."

"In giving up their former worldwide consensus . . . they will be doing voluntarily what totalitarian governments normally tend to impose upon their respective churches by force — namely, developing themselves into purely national institutions." Such development, he contended, would also carry the threat of penetration by a wide variety of "national, ideological, and political" influences.

Discussing the LWF as one of the major world confessional organizations, Mr. Schmidt-Clausen acknowledged that some believe the existence of such bodies stands in the way of the ecumenical movement.

He argued this is not the case, claiming that such world groups are in the best position to further the movement. "The confessional bodies and world organizations represent the idea that truth is a basic element for Christian unity," he said.

"The confessional world organizations do not yet agree among themselves about the specific content of that truth revealed by God to mankind. But they nevertheless agree that truth is something so basic and so essential and so universal that without it a Christian union would be just the very opposite of the Church of Christ."

Among preparations now underway for the 1963 LWF Assembly in Helsinki, Mr. Schmidt-Clausen said, is a study of "the doctrine of justification of the sinner by faith alone." He said it is expected the study will "help Lutherans and non-Lutherans alike to understand what a wonderful instrument for Christian unity our Lutheran confession and doctrine can be and that it rather helps and not resists the ecumenical cause."

Studies also have been started, the executive said, to examine both the "nature and structure" of the LWF and the doctrinal beliefs and practices of other denominations. The latter activity — proposed establishment of a "Lutheran Foundation for Interconfessional Research" — was called by Mr. Schmidt-Clausen "the most notable approach Lutherans have ever made towards unity and understanding with Christians of other denominations."

A special commission has started planning for the work, he reported, and a noted scholar, Prof. K. E. Skydsgaard of Copenhagen University, is doing research work. His manuscript concerning the Second Vatican Council is now being completed for publication later this year. Lutherans, with a traditionally strong concern for doctrinal purity, "are perhaps fittest to do the work," Mr. Schmidt-Clausen suggested.

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quick union with other denominations," he said. "But this work of interconfessional research needs just these qualities: doctrinal interest and concern, a quiet and yet sympathetic judgment, without that hectic, impatient 'ecumenia' which rather destroys than builds, and great patience and love for the other denomination."

He pointed out that the special commission made a special point of including "our Roman brethren" in the studies. "The times of persecution and common suffering under totalitarian tyranny have taught us a lesson," he said, "namely, that there is not only an 'iron curtain' of wrong and false Roman doctrine between them and us but also something to share."

The LWF official said it is his belief that the Lutheran confession of faith "not only allows but commands such a study" and that it will serve the entire ecumenical cause.

NLC Church Conventions

June 12-18 at Seattle, Wash.—102d annual synod of Augustana Lutheran Church (605,000 members).

June 14-18 at Minneapolis, Minn.—65th annual conference of Lutheran Free Church (84,000 members).

June 25-28 at Fairport Harbor, Ohio—72d annual convention of Finnish Evangelical Lutheran Church of Suomi Synod (36,000 members).

Aug. 15-20 at Tyler, Minn.—84th annual convention of American Evangelical Lutheran Church (24,000 members).

Contingent on final approval of merger by the four participating bodies, the constituting convention of the Lutheran Church in America will be held in Detroit, Mich., June 28 to July 1, 1962, with sessions in Cobo Hall. It will be preceded by the closing conventions of the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church of Amer-

ica (Suomi Synod), and American Evangelical Lutheran Church, June 25-28.

The first general (biennial) convention of the American Lutheran Church will be held in Milwaukee, Wis., Oct. 18-24, 1962. The ALC of 2,258,000 members began operations Jan. 1 as successor to the Evangelical Lutheran Church, American Lutheran Church, and United Evangelical Lutheran Church.

International Meetings

June 7-9 in Germany (probably Hanover).—International Conference on Migrant Referral Service, sponsored by LWF's Department of World Service. American participants will include Vernon Bergstrom, director of the Lutheran Immigration Service.

June 23-24 at Berlin, Germany.—LWF's Committee on Latin America. American members are Dr. Melvin A. Hammarberg of Minneapolis, former executive director of the Board of World Missions of the Augustana Lutheran Church, and Dr. Earl J. Treusch of Winnipeg, Canada, executive director of the Canadian Lutheran Council. Dr. Stewart W. Herman of New York, executive secretary of the National Lutheran Council's Division of LWF Affairs, is director of the Committee on Latin America.

June 27 to July 1 at Warsaw, Poland.—Annual meeting of LWF Executive Committee. American members are Franklin Clark Fry of New York, president of the United Lutheran Church in America, who as president of the LWF is chairman; Fredrik A. Schiottz of Minneapolis, president of the American Lutheran Church; Henry F. Schuh of Columbus, Ohio, who was president of the old American Lutheran Church; Malvin H. Lunde of Minneapolis, president of the Augustana Lutheran Church; and Harold Midtbo of Scarsdale, N. Y., a layman of the American Lutheran Church.

July 8-16 at Aarhus, Denmark.—International Conference of Lutheran Students.

July 26 to Aug. 2 at Berlin, Germany.—LWF Commission on World Mission. American member is Dr. Fredrik A. Schiotz of Minneapolis, president of the American Lutheran Church, who is vice-chairman.

July 31 to Aug. 1 at Copenhagen, Denmark.—LWF's Special Commission on Interconfessional Research. American members are Dr. Warren A. Quanbeck, professor at Luther Theological Seminary, St. Paul, Minn., and Dr. Hans P. Truenfels of Norwalk, Conn., a layman of the ULCA.

Aug. 4 to 13 at Helsinki, Finland.—LWF Commission on Theology. American members are Dr. Taito Kantonen of Hamma Divinity School at Springfield, Ohio, and Dr. Warren Quanbeck of Luther Theological Seminary at St. Paul, Minn.

Sept. 11 to 14 in Canada (place to be announced).—LWF Commission on World Service. American members are Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, as chairman, and Dr. Henry F. Schuh of Columbus, Ohio, who was president of the old American Lutheran Church.

Oct. 31 to Nov. 3 in northern Europe (place to be announced).—LWF Commission on Inner Missions. American member is Dr. Carl F. Reuss of Minneapolis, director of the Commission on Research and Social Action of the American Lutheran Church.

Nov. 17 at New Delhi, India.—Central Committee of World Council of Churches. U. S. Lutheran members are Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, who is chairman; Dr. P. O. Bersell of Minneapolis, president emeritus of the Augustana Lutheran Church; and Dr. Henry F. Schuh of Columbus, Ohio, who was president of the old American Lutheran Church.

Nov. 18 to Dec. 6 at New Delhi, India.—Third Assembly of the World Council of Churches. Four U. S. Lutheran church bodies

are members of the WCC—the United Lutheran Church in America, the American Lutheran Church, Augustana Lutheran Church, and American Evangelical Lutheran Church. They will be represented by 23 delegates, including 16 clergymen, five laymen, and two women.

Dec. 6—7 at New Delhi, India.—Central Committee of World Council of Churches.

Geneva.—For its size the United Evangelical Lutheran Church in Australia far surpasses its sister churches in the rest of the world in pouring its resources into Christian service to other people, two Lutheran World Federation reports revealed here.

The UELCA in one year provided 121 missionaries and gave \$57,900 for missions and \$20,287 for the federation's World Refugee Year projects, according to the reports. This meant that its 54,894 members—which include baptized children—contributed more than \$1.05 each for missions and almost \$0.37 each for the LWF/WRY program.

Worldwide totals showed that 70 million Lutherans provided 3,850 missionaries, gave \$0.24 each for missions and less than \$0.02 each for World Refugee Year through the federation. Lutherans spent \$19,430,212 on missions in 1959 and gave \$1,346,958 for the federation's WRY projects in five major refugee areas.

The mission statistics were part of the results of a global survey by the LWF Department of World Mission. A summary was published in the spring issue of the federation's quarterly *Lutheran World*. The WRY figures were from the final report on receipts and allocations of the special \$1 million program of the LWF Department of World Service.

The mission statistics, which were compiled by Director Arne Sovik of the Department of World Mission, disclosed that the LWF-affiliated United Evangelical Lutheran

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Church in Australia in 1959 supplied 79 missionaries to Lutheran Mission New Guinea, in which it is a partner with the federation and with American and German mission agencies.

The mission in New Guinea—a neighboring island territory which Australia administers under a United Nations trusteeship—is the largest Protestant enterprise of its kind in the world. In addition, the UELCA has mission work in aboriginal areas of its own continent. It has 31 missionaries at its Finke River Mission in the Northern Territory and 11 at its Hope Vale Mission in Queensland.

The WRY report was issued by the Rev. Bruno Muetzelfeldt, LWF secretary for resettlement and material relief. For Lutheranism's major national constituencies, the two sets of figures revealed the following outpouring of resources in a single year:

From 37 million Germans, 748 missionaries, \$2,248,870 for missions and \$304,793 for LWF/WRY; from 8 million Americans and Canadians, 1,378 missionaries, \$10,129,723 for missions and \$489,348 for LWF/WRY; from 7 million Swedes, 356 missionaries, \$2,201,650 for missions and \$194,184 for LWF/WRY; from 4 million Danes, 215 missionaries, \$648,402 for missions and \$30,391 for LWF/WRY; from 4 million Finns, 146 missionaries and \$818,151 for missions; from 3 million Norwegians, 448 missionaries, \$1,928,143 for missions and \$30,441 for LWF/WRY.

Among the smaller Lutheran constituencies, 60,000 Dutch spent \$6,986 on missions and contributed \$300 to LWF/WRY. Other

countries on the federation's list of WRY givers were Great Britain with \$90,755, Switzerland with \$1,049, Argentina with \$355, and Chile with \$41.

Mr. Muetzelfeldt pointed out that his report did not include the considerable sums which Lutherans of many countries contributed for World Refugee Year causes through channels other than the LWF. For example, the Finnish Lutheran Church raised \$10,411 as part of Finland's national WRY effort, which brought in a total of \$91,105.

Other countries listed in the mission report were France with six missionaries and \$17,000 spent; India with eight missionaries and \$4,900; Iceland with four missionaries, and Indonesia with six. No financial figures were obtained for the last two countries.

Also tabulated were the internationally sponsored activities of LWF/WM, with 10 missionaries and \$733,224 expended; the Santal Mission in India, with 78 missionaries and \$512,807; the Scandinavian Mission to Buddhists in the Far East, with 15 missionaries and \$71,755; and the mission to Asians in Tanganyika, with two missionaries and \$875. Supporting the Santal Mission are Americans, Danes, and Norwegians, while the Tanganyika Asian work is backed by Indians and Tanganyikans.

In his report for *Lutheran World*, Dr. Sovik said the results of the world mission survey clearly demonstrated that "there has been, on the whole, a distinct increase, both in personnel and expenditures." During the 12-month period reported on, the personnel total rose by 61 and finances by \$2,742,798.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

MEDIEVAL FEUDALISM. By Carl Stephen-
son. Ithaca: Cornell University Press, x +
116 pages. Paper. \$1.25.

THE RISE OF UNIVERSITIES. By Charles
Homer Haskins. Ithaca: Cornell University
Press, 1959. xi + 107 pages. Paper.
\$1.25.

**THE ART OF WAR IN THE MIDDLE
AGES.** By C. W. C. Oman. Ithaca: Cornell
University Press, 1960. xviii + 176
pages. Paper. \$1.75.

These are inexpensive reprints of standard
works on the Middle Ages. *Medieval Feudalism*
was first published in 1942, *The Rise of
Universities* in 1923, *The Art of War in
the Middle Ages* in 1885. They are meant
especially for the student and provide excellent
collateral reading. Each volume contains
extensive bibliographical materials.

WALTER W. OETTING

**ST. IGNATIUS AND CHRISTIANITY IN
ANTIOCH.** By Virginia Corwin. New
Haven: Yale University Press, 1960. xiv
and 293 pages. Cloth. \$5.00.

Virginia Corwin is chairman of the Department
of Religion at Smith College. This is the first
volume of the projected series of *Yale Publications in Religion* with David
Horne as editor.

What makes Professor Corwin's study different
from others (especially Cyril Richardson's
The Christianity of Ignatius of Antioch) is that she is quite conscious of
the environmental factors involved. She is
very careful and precise here, however, and

is unwilling to characterize Ignatius as a
Gnostic simply because he uses Gnostic
terms. She allows for environmental factors,
but these do not control her interpretation
of the documents.

With Richardson and many others, she
takes the position that Ignatius is combatting
two distinct heresies rather than one. She
attempts to identify the Judaistic group with
migrants from the disrupted Qumran com-
munity. She admits that their Christology, as
Ignatius presents it, is not clear, and then
proceeds to make Christological differences
the fundamental reason for maintaining the
existence of two groups. This reviewer finds
her view here difficult to accept. She does not
mention the study by Einar Molland (*Journal of Ecclesiastical History*, 1954, pp. 1-6),
where the position that there was only one
heresy is defended. The bibliography on
Ignatius and related subjects is helpful.

W. W. OETTING

BUDDHISM: ITS ESSENCE AND DEVELOPMENT. By Edward Conze. New York:
Harper & Brothers, 1959. 183 pages.
Paper. \$1.35.

It is gratifying to have readily accessible
in paperback what is still the standard among
recent comprehensive one-volume works on
Buddhism. One notes again Conze's useful
habit of correlating the Buddhist and Christian
thought worlds, notably in the area of
mysticism. A table on the main dates of
Buddhist history and a brief bibliography
are valuable features.

WILLIAM J. DANKER

GESAMMELTE STUDIEN ZUR THEOLOGIE LUTHERS UND DER REFORMATION. By Rudolf Hermann. Göttingen: Vandenhoeck & Ruprecht, 1960. 500 pages. Cloth. DM 32.00.

Hermann, a disciple of Carl Stange, is professor of systematic theology at Berlin and a leader of long standing in German Luther research. Scholars owe a cordial vote of thanks to the septuagenarian author's Göttingen friends who encouraged him to collect and publish, in substantially unrevised form, these essays and articles, produced over three and a half decades and scattered over 15 (often inaccessible) serials and *Festschriften*. Some have achieved considerable fame; all treat aspects of Luther and the Reformation with learning and insight. It will suffice here briefly to list the titles: "The Relation of Justification and Prayer in Luther's Exposition of Romans 3" (1925-26); "The Reformation's Understanding of Freedom of the Will and Good Works" (1928); "Luther's Teaching on Justification" (1929); "A Theological Evaluation of the Augsburg Confession" (1930); "Questions from the History of Christian Ethics in the Light of Luther's Ethical Thought" (1933); "Luther's Basic Theological Concern" (1933); "Luther's View of Faith in Providence and in Salvation" (1939); "Basic Elements of Luther's Theology" (1940); "Luther's 'Circular Disputation' on St. Matthew 19, 21" (1941); "Justification in the Lutheran Symbols" (1941); "Joseph Lortz's Theses on 'The Reformation'" (1942); "Judgment as Proclaimed by the Reformation in Relation to the Problems of Our Times" (1946); "Luther's Historical and Theological Significance as a Contemporary Concern" (1946); "The Evangelical Concept of the Church" (1950/1952); "The Central Core of Luther's Reformation Message" (1947); "Luther's Doctrine of Sin and Justification" (1952); "The Figure of Samson in Luther's Exegesis" (1952); "Ex-

communication in Luther and in Thomas Erastus" (1955); "The Significance, the Impotence and the Persistence of the Law in Luther's Anti-Antinomian Theses" (1958); "The Significance of 'Assent' in Evangelical Theology" (1959).

ARTHUR CARL PIEPKORN

MODERN SCIENCE IN THE CHRISTIAN LIFE. By John W. Klotz. St. Louis: Concordia Publishing House, c. 1961. Paper. 190 pages. \$1.75.

This volume strives to overcome any cult of antiscientism in the church by discussing the God-given blessings derived through science and by facing problems raised by science. Although the first part of the book at times sounds as if the author had forgotten that many of these blessings derived from science are largely confined to a portion of Western civilization and are not even unmixed blessings here, the last chapter offers a brief moral-Biblical discussion of some problems raised by population explosion, automation, etc. It is conceivable that some readers may construe these paragraphs as rather easy solutions to complex problems. This is an ever-present danger in all such religious analyses.

Klotz admits that the "theory of evolution" is widely accepted and that Christians should not ignore or deny the strong evidences for evolution. Nor should they impugn the honesty or integrity of scientists who accept evolution. "We disagree, however," says the author, with these conclusions, and then he summarizes the detailed argumentation against evolution found in his other writings.

There are some helpful observations by the author along the way. Thus he holds that it is not reasonable to believe that God put fossils in the rocks in the beginning (p. 96), that the Bible does not teach fixity of species (p. 97), and that the Flood does not solve the questions raised by the geological record (p. 108). Klotz briefly (pp. 110 to 116), analyzes interpretations of Gen. 1-3

designed to reconcile Scripture and geology. He concludes that the "days" were ordinary days, that Genesis is a book of history, that the creation account is not an accommodation to human thinking, that "the Bible throughout seems to teach a young earth rather than an old earth," and that "the whole tenor of Scripture seems to rule out an age of millions and billions of years" (p. 116).

Certainly this little book will be welcomed by many of those who are concerned about the spread of antiscientific attitudes today. His Chapter vii (pp. 135-151) is a pointed discussion of anti-intellectualism as this affects not only the church but our whole society. Klotz pleads rather persuasively for freedom of research.

Some will undoubtedly feel that Klotz's work, sometimes by omission, perpetuates rather than solves old problems. There is, for example, the discussion of natural laws and miracles, which seems more philosophically than Biblically oriented. In the discussion of fatalism there is no reference to Old Testament passages which say that God Himself sends evil. Klotz frequently asserts that science is amoral and that religion is a realm entirely different from science. He assumes that Scripture gives a scientific, even though minimal, account of beginnings. He does not indicate that Scripture is sometimes, possibly even often, "vindicated" by the correction of well-intentioned but false Biblical interpretations of the church. He supplies no specific references to the theological sources containing the contradicted interpretations of Genesis. Nor does he indicate that some of these rejected views (or modifications of them) are found in Missouri Synod circles and that such a variety of views, for example on the *hexaemeron*, has a long history in the church. Perhaps therefore the hope of the author and the publisher that this book will allay antisentiment will not fully achieve that purpose.

In any case Klotz's latest work ought to receive unbiased study and discussion also by scientists among our church's laity as well as by her professional and lay theologians. The book is a serious attempt to confront a real problem and remedy some bad situations in the church.

HENRY W. REIMANN

DOSTOJEWSKI-BIOGRAPHIE: MATERIALSAMMLUNG ZUR BESCHÄFTIGUNG MIT RELIGIÖSEN UND THEOLOGISCHEN FRAGEN IN DER DICHTUNG F. M. DOSTOJEWSKIS.
By Konrad Onasch. Zurich: EVZ Verlag, 1960. 147 pages and 16 full-page plates. Cloth. DM 15.80.

The rather long subtitle of this biography accurately describes the book. It has been carefully compiled by a capable Dostoevsky scholar of Halle-an-der-Saale. In chronicling his subject's story from the first ancestor who presumably bore the name Dostoevski in the early 16th century to the novelist's interment on Feb. 1, 1881, Onasch concerns himself in this volume primarily with the religious and theological issues in the life and work of Dostoevski. (He promises us another volume under the title *Christianity and Art in the Work of Dostoevski*.) In the present admirably illustrated study he takes the monumental life of the novelist by the Russian Dostoevsky scholar Leonid Grossmann as his model. Onasch has ransacked all the available sources for his material, including the recently published letters from the period 1878-81, which are of particular value for the light they shed on *The Brothers Karamazov*. In spite of the formidable documentation and the inevitable chroniclelike organization, this biography makes interesting reading in its own right. For the student concerned chiefly or even peripherally with the theological aspects of Dostoevsky's work it is indispensable.

ARTHUR CARL PIEPKORN

CHURCH, KINGSHIP AND LAY INVESTITURE IN ENGLAND 1089-1135.

By Norman F. Cantor. Princeton: University Press, 1958. xiv and 349 pages. Cloth. \$6.00.

Mr. Cantor, a member of the department of history in Princeton University, "attempts to provide a comprehensive history of the controversies over church-state relations in England during the crucial period from the death of Lanfranc in 1089 to the end of the reign of Henry I in 1135."

Admitting the decided influence of Gerd Tellenbach, he develops the thesis of *Church, State and Christian Society at the Time of the Investiture Contest* by portraying the investiture controversy as the result of an attempted revolution on the part of the papacy that was influenced at least in part by the Cluniacs, but going beyond their original intent.

Mr. Cantor introduces the reader to the Norman ideals of Christian society (he calls it church-state relations), but the bulk of the study deals with the efforts of St. Anselm. Scoring both Urban II and Paschal II as unfamiliar with conditions in England and for using the English church as a pawn to papal ends, he portrays Anselm as a sort of hapless intermediary. This is especially obvious in the differing motives of the papacy and the English crown for participation in the Crusades and the negative results this had on the reform efforts of the Archbishop.

The author takes issue with Stephen Runciman and others who assume the presence of English clergy at Clermont. He analyzes extensively the different forms of the *ordo* used for the coronation between 973 and 1154 and the part Anselm played in these changes. He discusses the involved problem of the authorship of the *Anonymous Tracts*, taking issue in part with the work of George Huntston Williams. There is a lengthy discussion rejecting the responsi-

bility of either Ivo of Chartres or Hugh of Fleury for the Concordat of 1107.

The bibliography of manuscripts, printed sources, and modern works on the subject is excellent.

We recommend this study to anyone who is interested in the structuring of Christian society during the Middle Ages.

WALTER W. OETTING

COMPOSITION OF THE BOOK OF JUDGES. By Cuthbert Aikman Simpson.

Oxford: Basil Blackwell, 1958. 197 pages. Cloth. \$6.50.

The value of this expensive book consists primarily in furnishing the evidence that the sources for the historical books of the Old Testament are still sought on a purely literary basis. In fact, the old scissors-and-paste procedure here reaches heights of subjectivity rarely attained by previous masters of this art. Simpson, professor of Hebrew in the University of Oxford, attempts to show that the same written sources of the Hexateuch (cf. his *The Early Traditions of Israel*) extend into the Book of Judges and, as he hopes to demonstrate in future publications, into the Books of Samuel and 1 Kings 1-13. Applying criteria for which there is no objective basis he confidently assigns verses, half verses, and even individual words in a verse to such an array of literary sources as J1, J2, E, RJE, Rd1, Rd2, Rd3, Rpd.

WALTER R. ROEHRHS

THE SICILIAN VESPERS: A HISTORY OF THE MEDITERRANEAN WORLD IN THE LATER THIRTEENTH CENTURY. By Steven Runciman. Cambridge: At the University Press, 1958. xiii & 356 pages. Cloth. \$5.50.

On March 30, 1282, Easter Monday, a group of French officers was cut down in the square before the Church of the Holy Spirit in Palermo just before the bells rang for vespers. They had treated the younger

women with a familiarity that outraged the Sicilians; one of their number in particular had paid undue attention to a married woman. Her husband stabbed her annoyer to death; his townsmen fell on the remaining soldiers. The incident set off a revolt, perhaps carefully prepared for by John of Procida, an adviser of Peter of Aragon. At any rate, Peter won the crown of Sicily; Charles, count of Anjou and Provence, King of Sicily, Albania and Jerusalem, lost it; with his loss he brought the papacy into disgrace. The pope was also important politically and was closely connected with the affairs of his vassal. Relations with the Byzantine Empire and the on-again-off-again plans for crusades and pseudo-crusades concerned him greatly. Charles had been the most powerful figure in the Mediterranean world. Runciman, the expert historian of the Crusades, weaves the story of that world around him and makes of the whole significant history. In his telling 1282 becomes an important date in history. His telling gives meaning to these events of the 13th century and explains much of what happened in the 14th and 15th centuries.

CARL S. MEYER

THE PRESSURE OF OUR COMMON CALLING. By W. A. Visser 'tHooft. Garden City, New York: Doubleday & Company, 1959. Cloth. \$2.50. 90 pages.

This is a precious little book by the eminent General Secretary of the World Council of Churches. He is concerned that Christians today should remember that unity grows. He hopes that the ecumenical movement will not institutionalize or absolutize the "unity of the road." However, all Christian unity rests on the given unity of the common calling. Out of this calling in Christ and His work (the Gospel is very explicit in this book) flows the response to grow into Christ and His unity. This happens as churches render common witness, serve each other and meet the needs of men,

and enter fellowship with each other. This should happen where there is no division and where there is division.

This is not to say, as the author does not say, that doctrinal questions of faith and order are to be or dare be ignored. But the churches should, writes Secretary 'tHooft, "go as far as they can go conscientiously in fulfilling their calling together with other churches" (p. 88). The "ultimate unity in Christ" belongs to the final consummation, but this does not mean less intense effort toward visible manifestation of Christian unity.

All along the treatment of these great themes is markedly Biblical. There is clear and helpful exegesis provided for John 17, Eph. 4, and other passages. Since the author suggests other passages for further study (p. 91), this book could serve admirably as the basis for pastoral conference discussion or Bible class discussions of the Ecumenical Movement and church unity.

HENRY W. REIMANN

QUELLEN ZUR GESCHICHTE DER DIAKONIE. Volume I: *Altägypten und Mittelalter.* By Herbert Krimm. Stuttgart: Evangelisches Verlagswerk [1960]. 169 pages. Half-linen. DM 16.80.

In 1912 Martin Hennig published his now long-out-of-print *Quellenbuch zur Geschichte der Inneren Mission*, which traced the history of Christian service from the Reformation on. He projected another volume, to cover the first 15 Christian centuries, but never completed it. The present work, by a distinguished German military chaplain, pastor, and director of the *Diakoniewissenschaftliches Institut*, expands by some 300 per cent the source materials Hennig had gathered for his projected second volume, reorganizes them, and presents them as sources for the history of Christian service from the New Testament down to the beginnings of the Reformation. It is difficult

to exaggerate the value of this skillfully selected collection (162 items) for anyone directly concerned with Christian charitable activities, for the church historian, and for the parish pastor who is called upon to interpret the demands of Christian service to his congregation. (The 20-page collation of Biblical materials is in itself of very great value.) At a time when the attention of the Lutheran churches of America is being focused on the need for adequate programs of Christian service, on the crucial problems confronting the deaconess movement, on the restoration of the male diaconate in our church, and on the revival of life in community in the Church of the Augsburg Confession, the voices that speak from the pages of this book deserve to be heard. It is to be hoped that Krimm's work (possibly without Wend Krumbholtz's comprehensive but necessarily oversimplified and somewhat tendentious introduction) will soon come out in English and that his promised revision of Hennig's *Quellenbuch* will soon be published. In the meantime those who can handle German will find it a vital resource. If anyone is tempted to object that "the periods here discussed are generally of minor interest to Evangelical Christians," let him take to heart Krimm's rejoinder that "this is less the fault of these periods than of these," that is, our own, "hearts."

ARTHUR CARL PIEPKORN

MOSES. By Gerhard von Rad. New York: Association Press, c. 1959. 80 pages. Paper. \$1.00.

A booklet of 80 small (7" by 5") pages on Moses makes one curious at once how the account and significance of Israel's founder can be treated in such limited space. This question becomes all the more intriguing when the writer is the renowned Old Testament scholar of the University of Heidelberg, Gerhard von Rad. We find at the outset that he has eliminated the discussion

of the life and work of Moses as a part of his presentation because "we have no full biography of Moses . . . in terms of 'strict historical science,'" but "pictures that later ages formed of Moses," which "were naturally influenced by the spirit and outlook of each age . . . and differ from one another in detail" (pp. 7 f.). It is obvious therefore that Moses as an historical person is not presented merely for lack of space but because the books ascribed to him do not give reliable information about him.

Having briefly made his viewpoint clear on this issue, Von Rad concentrates his attention on significant concepts of Old Testament theology that are reflected in the literature bearing the name of Moses. In five chapters he offers a succinct and enlightening treatment of such Old Testament topics as anthropology in "Moses the Man" (ch. i), the name of God in "The Call of Moses" (ch. ii), "The First and Second Commandments" (ch. iii), the Law in "God's Will as Made Manifest in the Law" (ch. iv), and "From Promise to Fulfilment" (ch. v).

No doubt the failure to devote at least one chapter to the covenant also stems from Von Rad's view of the historical development of this basic Old Testament concept. The term "covenant" occurs some five times throughout the book, but it is nowhere associated directly with the work of Moses.

WALTER R. ROEHR

ANCIENT ISRAEL. By Harry M. Orlinsky. Ithaca, New York: Cornell University Press, c. 1954. 193 pages. Cloth. \$2.50.

Originally written as one of a series in "The Development of Western Civilization," published by Cornell University Press for use in college survey courses, this essay by the well-known professor of Bible at Hebrew Union College, New York, has also been made available in this independent edition. "It was the purpose of the writer to provide a brief narrative account of the history of the peo-

ple who created the Hebrew Bible, and at the same time, to outline the integral relationship between the development of their society and the growth of the Biblical tradition." (Foreword)

After a brief survey of the development of man in the ancient Near East from his cave-dwelling existence to Early Bronze Age (about 3,000—2,000 B.C.), Orlinsky traces the history of the Hebrews and Israel from their beginnings in the patriarchal age to 300 B.C. It is a coherent and simply written account of the historical development of Israel in its Near Eastern setting.

Basing his conclusions on the enlarged knowledge of the ancient world acquired through the archeological discoveries of the past decades, he writes from the conviction that "the Biblical accounts are more likely to be true than false, unless clear-cut evidence from sources outside the Bible demonstrate the reverse" (p. 8). As a modern historian, however, he finds it necessary to reserve for himself the right to treat the Old Testament record like every other "documented human story" and to reject the interpretation of "those who were responsible for the composition of the Hebrew Bible [who] believed that what they uttered and wrote derived from the God who had entered into a mutual Covenant with Israel." (P. 9)

As one would expect from a writer whose Bible is only the Old Testament, the events of the Old Testament do not constitute a *Heilsgeschichte* which moves by the design of the Lord of history toward the achievement of His gracious purpose in the Son of God and Son of Mary. "The idea of a superhuman anointed leader . . . who would be sent down by God at some distant time to intervene directly in behalf of Israel against her oppressors, or in behalf of the righteous against the wicked, is a post-Biblical development in Jewish and Christian circles" (p. 161). "The Hebraic Spirit" (title

of the last chapter) achieves "the climax of Biblical history" in the prophetic movement (p. 142). In the ethical teaching of the prophets, there was "not only nothing comparable produced by any other Near Eastern civilizations of antiquity, but not even the heirs of the Hebraic tradition itself again equaled the power and eloquence of this great moral outburst" (ibid.). The Christian reader therefore is grateful for the light that is shed on "ancient Israel" but regrets that it is not illuminated by the Light of the world, of whom Moses and the prophets spoke.

WALTER R. ROEHR

HIGHLIGHTS OF CHURCH HISTORY.

By Howard F. Vos. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Vos is an able historian and a lucid writer. His overview of church history in 15 years to a page can be only a sketch, but for a quick review or a beginner's introduction it will serve right well.

CARL S. MEYER

BIBLIOGRAPHIA PATRISTICA: INTERNATIONALE PATRISTISCHE BIBLIOGRAPHIE. Edited by W. Schneemelcher. Vol. II: *Die Erscheinungen des Jahres 1957.* Berlin: Walter De Gruyter & Co., 1959. xxx and 115 pages. Cloth. Price not given.

The first volume was received with deserved praise, in this journal as well as in others. The second volume continues this series in exemplary fashion. The number of journals abstracted has increased considerably (six additional pages of abbreviations are needed), including the present journal for the first time. The editorial board has been extended to make it more truly international, including representatives from Iron Curtain countries.

This volume followed the first too rapidly to benefit from suggestions offered by reviewers or purchasers. For that reason no

additional negative comments should be added at this time. Each time a volume is added, the entire series will grow more valuable. Already it is indispensable for any serious student of patristic thought.

EDGAR KRENTZ

THE FIFTEENTH CENTURY BOOK: THE SCRIBES, THE PRINTERS, THE DECORATORS. By Curt F. Bühler. Philadelphia: University of Pennsylvania Press, 1960. 195 pages. 8 plates. Cloth. \$5.00.

Theologians, especially those interested in patristics, Scholasticism, or the Reformation, will find this book of great interest. In three chapters, documented copiously, the author surveys the relationships of incunabula and manuscripts, the methods and history of early printers, and the arts of book decoration. The work is of genuine interest.

Items that will interest theologians especially are the author's remarks on the connection of Nicholas Cusanus with early book production, the types of literature that early printers printed, the prominence of Augsburg in the production of pre-Luther versions of the German Bible, the level of literacy in Europe in the days of the Reformation, and many other similar details. Well printed and bound, this volume is a good introduction to a subject that is strange to many people.

EDGAR KRENTZ

APOSTLE AND APOSTOLATE ACCORDING TO THE GOSPEL OF ST. MATTHEW. By Lucien Cerfau. Translated by Donald D. Duggan. New York: Desclée, 1960. 183 pages. Cloth. \$2.75.

This popular, devotional exposition of Matthew 10 is an interesting example of the application of Biblical study to the needs of a specific church. By apostolate the author understands the life of self-denial and service, whether lay or clerical, that goes beyond the demands made on the average Christian. While Lutheran readers will not be im-

pressed by the specifically Roman Catholic accents, they might catch many insights into the meaning of St. Matthew and could well study this work as a model for a type of Biblical exposition that our people would appreciate.

EDGAR KRENTZ

THE SEVENTH DAY: THE STORY OF THE SEVENTH-DAY ADVENTISTS.

By Booton Herndon. New York: McGraw-Hill Book Company, 1960. 268 pages. Cloth. \$4.95.

CHRISTIAN BELIEFS: FUNDAMENTAL BIBLICAL TEACHINGS FOR SEVENTH-DAY ADVENTIST COLLEGE CLASSES. By T. H. Jemison. Mountain View, Calif.: Pacific Press Publishing Association, c. 1959 xi and 481 pages. \$6.00.

Herndon is an able journalist, a professional magazine writer, and apparently—although neither the book nor the jacket says so—a Seventh-day Adventist himself. He writes engagingly and has a solid sense of what is newsworthy. With admirable skill he weaves case histories, denominational doctrine, missionary experiences, stories of personal dedication, and medical and health theories into a fluent narrative that creates an enviable image of Seventh-day Adventist sagacity, altruism, and missionary venturesomeness.

Jemison's work, adequately described in the subtitle and divided into 60 chapters, is published by the Department of Education, General Conference of Seventh-day Adventists. The method in all chapters after the first is this: Each chapter is divided into at least two parts; the first presents an introductory study of the Bible doctrine on the subject in hand, with references to the texts upon which it is based; the second consists of "topics for study and discussion," related to the main subject of the respective chapter; a third part may provide supplementary ma-

terial, consisting of additional information, explanatory notes and excursions, chiefly from standard Seventh-day Adventist references. Fifty-nine pages of footnotes contain "spirit of prophecy" quotations from the works of Ellen G. White ("given to guide us to right conclusions in our study and to broaden our understanding of Bible truth"). Seven further pages of references are appended for the apologetic use of Seventh-day Adventists in explaining their denomination's practices and Biblical interpretations. The theological picture that emerges from this work is that of a very conservative Biblical-fundamentalist Arminian body which deviates from conventional positions primarily in the areas of Sabbath-keeping, eschatology, prophecy, and the role of Ellen G. White as a special messenger of God to His "remnant people." This volume is recommended as an authoritative source of Seventh-day Adventist doctrine.

ARTHUR CARL PIEPKORN

THE MIND OF THE OXFORD MOVEMENT. By Owen Chadwick. Stanford, Calif.: Stanford University Press, c. 1960. 239 pages. Cloth. \$4.25.

The 19th-century patristic, liturgical, and Catholic revival in the Church of England known as the Oxford Movement "changed the external face and the internal spirit of English religious life. But these changes were primarily religious and only afterward theological. They succeeded . . . in transforming the atmosphere of English worship, in deepening the content of English prayer, in lifting English eyes, not only to their own insular tradition but to the treasures of the Catholic centuries. . . . They failed . . . in affecting the religious beliefs of Englishmen except so far as the new modes of worship helped to create an acceptance, or toleration, of more patristic or medieval modes of theological expression" (p. 58). With these words Cambridge church historian Chadwick appraises the Oxford Move-

ment. The entire 54-page introduction is a model of careful and just evaluation; Lutherans will discover a fairness toward their own tradition that is as welcome as it is rare among Anglican scholars. The remaining 169 pages of text contain slightly over 100 readings, distributed over three very broad divisions: (1) Faith (with such subheads as "Obedience the Condition of Knowing the Truth," "The Nature of Reasoning," "The Rarity of Metaphysical Proof," "Apologetics," "Justification by Faith," and "Doubt"); (2) The Church and the Ministry; and (3) Sanctification, including prayer, worship, the sacraments, and the final consummation. The carefully documented readings are taken from the published works of John Keble, E. B. Pusey, John Henry Newman, Isaac Williams, J. A. Froude, and William Palmer. For a firsthand acquaintance with the ideas of this influential consort of religious leaders, this is a most helpful anthology.

ARTHUR CARL PIEPKORN

RADICAL MONOTHEISM AND WESTERN CULTURE. By H. Richard Niebuhr. New York: Harper and Brothers, c. 1960. 144 pages. Cloth. \$2.75.

In our culture, Yale's Niebuhr contends, "radical monotheism"—the doctrine that the one God is the only God, who alone is worthy of man's devotion, worship, and single-minded loyalty—is rivaled by modern, nonmythological polytheism and especially by a henotheistic social faith "which makes a finite society, whether cultural or religious, the object of trust as well as of loyalty and which tends to subvert even officially monotheistic institutions, such as the churches" (p. 11). This volume — a reworking of Niebuhr's 1957 University of Nebraska Montgomery Lectures on Contemporary Civilization, plus four supplementary essays (dating from 1943 to 1959) designed to complement or expand the ideas expressed in the rest of the book — thus becomes

a kind of extended ethical commentary on the First Commandment, with "organized religion," political entities and ideals, and Western science among the "other gods." Hard-hitting and pungently written, the book provides the material for some uncomfortable examinations of modern American Christian consciences, even in the portions where readers like this reviewer feel themselves compelled to take issue with the systematic theology that underlies the author's exposition. ARTHUR CARL PIEPKORN

FREI FÜR GOTT UND DIE MENSCHEN: EVANGELISCHE BRUDER- UND SCHWESTERNSCHAFTEN DER GEGENWART IN SELBSTDARSTELLUNGEN. Edited by Lydia Präger. Stuttgart: Quell-Verlag, 1959. 535 pages. Cloth. DM 24.80.

Taizé, Pomeyrol, Grandchamp, the Oekumenische Marienschwesternschaft of Darmstadt, Les Veilleurs, the Iona Community, the Waldensian Communauté d'Agape near Turin, the Christusbruderschaft in Selbitz—these are familiar names to those who have been watching the growing movement toward life-in-community in the Lutheran and Protestant churches of Europe. In this volume the editor—who is herself director of the "Irenenring"—has collected self-descriptions of the work, the aspirations, and the regulations of these and 26 other brotherhoods and sisterhoods, together with a number of more general papers. An introductory essay by Heinz-Dietrich Wendland discusses some of the theological and sociological factors which life-in-community involves. The balance of the book consists of three sections. The first discusses 12 German, French, and Swiss societies that are communities in the strict sense of the term, with two supplementary essays, one on the contemporary revival of community life in the churches of the Reformation by Roger Schütz of Taizé and the other on brotherhoods and

sisterhoods in the Church of Denmark. The second part discusses seventeen brotherhoods and sisterhoods (all but seven of them German) that do not require their members to sever their ties with their vocations and families, with supplementary essays on Third Orders in the Church of England (the only chapter devoted to this denomination) and on communities and corporate societies in modern Greece, the latter by Hans-Ruedi Weber. The last section describes six new German experiments in the area of female diaconate, with a valuable introductory essay on the sisterhood idea in the thought of John Henry Wichern and William Löhe. On principle the volume limits itself to Europe. The necessarily incomplete nature of the report is acknowledged in the editor's introduction; there is, for instance, no account of the very significant Swedish developments (from the relatively tiny Sisterhoods of Mary the Mother of Jesus in Malmö and of the Holy Spirit in Uppsala to the important Third Order of St. Birgitta). The articles presented contain many inspiring accounts of devotion. American Lutherans who are interested in the revival of life-in-community will find this volume instructive in more ways than one.

ARTHUR CARL PIEPKORN

THE PATRONAGE OF ST. MICHAEL THE ARCHANGEL. By Andrew A. Bialas. Chicago: Clerics of St. Viator [6219 Sheridan Road], 1954. xii and 162 pages. Cloth. \$2.75.

Bialas is a member of the Clerics of Saint Viator, a 19th-century teaching order of French origin, one of the aims of which is the encouragement of devotion to the holy angels. The author's concern, naturally enough, is "to explain the existence, nature and excellence" of St. Michael's patronage in the Roman Catholic communion, but since the Lutheran calendar likewise includes St. Michael, a great deal of what Bialas has

to say will be at least of interest to Lutherans. The scope of this illuminating and diligently compiled and documented study includes the discussions of the veneration of St. Michael in the East and the West, the angelic world as Roman Catholic theology conceives of it, the Roman Catholic understanding of "patronage," particularly as it applies to angels, the universality and superiority of St. Michael's patronage, which for Roman Catholics is exceeded only by that of the Mother of God and Our Lord's foster father, and the necessity, utility, and practice of the cultus of St. Michael among Roman Catholics. In his speculation about his subject, Bialas remains safely within the scope of traditional Roman Catholic theology. The incidence of typographical errors in the book is regrettably high, but most of them are merely irritating. Bialas supplements his discussion with a seven-page bibliography.

ARTHUR CARL PIEPKORN

ALBERT SCHWEITZER: A STUDY OF HIS PHILOSOPHY OF LIFE. By Gabriel Langfeldt. Translated by Maurice Michael. New York: George Braziller, 1960. 119 pages. Cloth. \$3.00.

For one who desires an introduction to the thought of Albert Schweitzer this short study of his philosophy and life will fill the bill. The study is written by a Norwegian psychiatrist after Schweitzer paid a visit to Norway. As we might expect in that country, there has been much speculation and debate about the man after his visit, particularly over the question whether or not he is a Christian. The author, who is very sympathetic to Schweitzer and has corresponded with him at length, concludes that Schweitzer is a Christian if we judge him by his behavior, but not if we judge him by his teachings. He points out that Schweitzer does not believe in a personal God, and hence cannot practice prayer in a Christian sense or retain any traditional Christology.

Schweitzer's interest in Christ is as an example of the ethical life which is of prime concern to him. God is merely a symbol for the origin of Being which he venerated. Schweitzer is both a rationalist and mystic, according to Langfeldt, and in this is closer to Spinoza than to any other great thinker—and Schweitzer himself is keenly aware of this. Only of Spinoza's determinism which seems to vitiate ethical responsibility would Schweitzer express his disapprobation.

The author does not think much of traditional Christian ethics, perhaps because he misunderstands. To him the Christian leads an ethical life to prepare himself for eternal life, and this is egoistic. In addition Langfeldt has an antipathy toward all Christian doctrine. To him Christian thinking is not merely dishonest thinking; it is not thinking at all. From this, Langfeldt holds, Schweitzer will liberate all who dare to think for themselves. Perhaps a spirit such as Langfeldt's is a reliable guide to an understanding of the thought of Albert Schweitzer.

ROBERT D. PREUS

THE DESTINY OF MAN. By Nicholas Berdyaev. Translated from the Russian by Natalie Duddington. New York: Harper and Brothers, c. 1960. viii and 310 pages. \$1.75.

Miss Duddington's translation was first published in 1955 by Geoffrey Bles of London. The present volume is an unaltered reprint. From the "accusation against epistemology" with which it begins to the concluding imperatives in which Berdyaev summarizes the "main position of an ethics which recognizes the paradox of good and evil," this inquiry into ethics, the doctrine of man, and eschatology is one of the most provocative essays of one of the most provocative religious thinkers of our century, sobering not only where it elicits agreement but even when it commands dissent.

ARTHUR CARL PIEPKORN

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LUTHER AND THE LUTHERAN CHURCH: 1483—1960. By Altman K. Swihart, New York: Philosophical Library, 1960. xii and 703 pages. Cloth. \$7.50.

A book on the history of Lutheranism since Luther is needed, but this is not a book to fill that need. The first two chapters deal with Luther and his teachings, a total of 179 pages. Luther's emphasis on justification Swihart reroutes into an emphasis on predestination. Luther had much to say about the Bible as the Word of God and much about soteriology, to single out only two of Luther's emphases, but Swihart fails to

recognize them adequately. There are factual errors, poorly organized chapters, large gaps, a sad balance of materials in this book. Why, e.g., does the "Eucharistic Prayer" question in the U. L. C. A. demand mention, let alone three pages? The anti-Missouri bias of the author is matched by his bias against the Wisconsin Synod. Someone ought to tell him that the sketch on the rise of the World Council of Churches hardly belongs into a book on the history of Lutheranism. Swihart had a noble plan when he set out to write this work; the execution did not match the promise of the plan.

CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

Anthropology. By Edward B. Tylor; ed. Leslie A. White. Ann Arbor: University of Michigan Press, 1960. x and 275 pages. Paper. \$1.95. After 80 years professionals still rate Tylor's *Anthropology* as "one of the best introductions to the subject in the English language" as far as fundamental propositions, literary style, and philosophical outlook are concerned. The Darwin centennial celebrations indicated that the cultural evolutionism Tylor espouses in this work still commands the adherence of many anthropologists, notwithstanding the energetic polemics of the schools of Wilhelm Schmidt and Franz Boas against this view. The present paperback reissue reproduces the 1881 edition minus chapters II ("Man and Other Animals") and III ("Races of Mankind"), which Editor White deemed more biologically than culturally oriented and least consonant with modern knowledge and views.

Monser's Topical Index and Digest of the Bible. By Harold E. Monser. Grand Rapids: Baker Book House, 1960. 140 and 681 pages. Cloth. \$5.95. The original and necessarily somewhat dated edition of 1914, here reprinted, bore the title *Cross-Reference Digest of Bible References* and incorporated

the result of the editorial co-operation of 11 Bible scholars and theologians of the 19th and early 20th centuries, including R. A. Torrey, A. T. Robertson, Henry Eyster Jacobs, R. F. Weidner, and John R. Sampey. The first part consists of 140 pages of isagogical material. The second part attempts to outline the Biblical teaching on each subject entry with a listing of all the pertinent texts.

Sermons in Outline. By Jerome O. Williams. Nashville: Broadman Press, [1960] c. 1943. 210 pages. Paper. \$1.50. Ninety-five Baptist sermon outlines in a paperback reissue.

King of the West Side. By William Heuman. Grand Rapids: William B. Eerdmans Publishing Company, 1961. 140 pages. Cloth. \$2.50. A novel about a young professional fighter who is converted to Christianity by contact with a committed, witnessing Christian.

The Kingdom of Love and the Pride of Life. By Edward John Carnell. Grand Rapids: William B. Eerdmans Publishing Company, 1960. 164 pages. Cloth. \$3.50.

The Answer of Faith. By Kai Jensen; translated from the Danish by John M. Jen-

sen. Minneapolis: Augsburg Publishing House, 1961. vii and 115 pages. Cloth. \$2.50.

The Minister's Handbook of Dedications, ed. William H. Leach. New York: Abingdon Press, 1961. 144 pages. Cloth. \$2.00.

Biblical Studies in Memory of H. C. Alleman, ed. J. M. Myers, O. Reimherr, H. N. Bream. Locust Valley, N. Y.: J. J. Augustin, 1960. viii and 224 pages. Cloth. \$6.00.

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